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EDITED BY C. WEBSTER,

Pastor of the First Associate Congregation, Philadelphia.

VOLUME XVIII.

Remember the Poor, and such like words, and use, and sell for the sick, which is the good
way, and with them to be used, and such like for your souls.—Job vi. 10.

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THE
RELIGIOUS MONITOR,
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JANUARY, 1842.

*Trust in God,—A Sermon by the Rev. Thomas Beveridge, formerly
Pastor of the Associate Congregation, Cambridge, N. Y.*

Psalm cxii. 7. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.

“EVIL pursueth sinners,” and it will overtake them if they forsake not the way of destruction in which they are going. They may be very secure in their minds, apprehending no danger; but the Lord Almighty, whose goodness and long-suffering they despise, is against them. His wrath is beginning to fall on them in the evils which they suffer in this life, and dying in their sins, it will fall on them to the uttermost, and for ever. They hope for good things in this life, and for many days in which to enjoy them. If their present situation be not so agreeable to their desires, they hope to reach something better when they shall say to their soul, “Soul, take thine ease; eat, drink, and be merry.” Yet when they reflect seriously on their former disappointments, and on the uncertainty of those earthly good things which have the chief place in their hearts, their fears overcome their hopes. The good things they hope for appear quite uncertain, and the evils they fear, many of them, particularly death, unavoidable. They find themselves unable to look forward to distress and poverty, reproach and death, with contentment, and they see nothing to supply their loss; nothing which can afford them safety and confidence in the day of evil. Therefore they put that day far away from them. So far as they can, they mind it not. They do not incline to hear of it. “Prophecy,” say they, “prophecy unto us smooth things,” do not alarm us, do not awake our fears, set not before us the judgment of God, let us alone in that sleep which is so sweet to us. But such is not the desire and language of Christians. They know whom they have believed, that he is the Lord Almighty, able to help them in every time of need, and the Lord unchangeable, who hath promised that he “will never leave nor forsake them.” They can hear of approaching evil without any anxious terror. Agreeably to this text, they are not “afraid of evil tidings.”

This psalm is a description of the blessedness of the man who fears the Lord. It is a description of the blessedness which belongs to all and each of the saints. Indeed, the earthly blessings mentioned in the second and third verses, are not commonly given in such abundance to the people of God under the present dispensation, as they were in the days of the Psalmist. While the revelation of grace was more obscure, it pleased the Lord frequently to give his people a greater taste of his favour in earthly things, that they might thereby know his goodness to

them, and care of them, and be encouraged to trust in him. Now the "day-spring from on high hath visited us." The grace of God, and the truth of his promises have been so brightly and so gloriously manifested in the coming of Christ, the state of the church has become so much more spiritual, and so much less connected with the good things of the present life, that the Lord is pleased to give his people less of the earthly, and more of heavenly blessings. Sometimes the Lord's people were very poor and afflicted under the Old Testament, and sometimes they are blessed with riches and prosperity under the New Testament dispensation. But these earthly blessings are not so frequently given to believers under the New, as under the Old. The Lord will give what is good; they shall want nothing who trust in him. They need not be afraid of evil whose hearts are fixed, trusting in the Lord.

We shall first speak of trusting in the Lord, and second, of the reasons, which they who trust in him have, not to be afraid of evil tidings.

I. Of trusting in the Lord.

1. As to this trusting in the Lord, the foundation of it is the revelation which he has made of himself as reconciled to sinners through the Redeemer. "Where no vision is, the people perish." "They know not God, and cannot draw near to him." They may see his almighty power and infinite goodness displayed in his works; but the light which shows them that God is almighty in power, and infinite in goodness, shows them also that they are sinners, and shows them that they have just cause to fear lest God who is holy and just, should display his almighty power in condemning them. They may resolve and promise to do better, but their hearts being corrupt and inclined to all evil, they break through their resolutions and falsify their promises. They may try to make compensation for past sins, but they can find nothing which even to human reason appears proper to offer as an atonement to God. They know not in what to trust; they can find no ground of confidence which does not fail them in the time of their greatest need. But to us, the Lord has made known his name. The Lord merciful and gracious, well pleased in his son Christ Jesus, the Lord our Saviour. Sinners are shut out from God as vile, and as abominable, and there is no way for them to return but by Jesus, in whom they "have redemption through his blood, even the forgiveness of sins, according to the riches of" divine grace. "No man," says Christ, "cometh unto the Father, but by me." Sinners have sold themselves, they are enemies to God, and have brought upon themselves his just indignation. They can look for nothing but judgment, rendering unto them according to their works, for nothing but fiery indignation to devour them, till they see the anger of God turned away from them. This cannot be turned away till their sin, the cause of the Lord's anger against them, is removed. And no efforts of theirs, no effort which they can devise, is sufficient to take it away. Nay, the folly, the vain confidence, the hypocrisy which cleave to all labours and endeavours for obtaining justification before God, render many sinners still worse. They are like bankrupts, who find matters wrong with them and go into some foolish dishonest scheme, thinking to enrich themselves and pay off their debts; but, instead of that, run themselves into farther misery. We cannot trust in the Lord otherwise than by trusting in him as reconciled to us in Christ. If we trust in him, we must have his word, his promise, something on which to found our trust: and this we have only in the gospel. The careless and the profane may say that they trust in the mercy of the Lord, but if they set at naught the promise and offer of the gospel, where is the ground of their trust? What warrant has God given that he will not deal with them according to their sins, and according to the evils they have endeavoured, but were not able to accomplish?

2. The first thing for which a believer trusts in the Lord is salvation; salvation from the curse which sin has brought upon him, from the corruption it has brought him into, and salvation from the power it has in him. The scripture does not teach us to seek sanctification, that by this we may be justified. It does not teach us to seek sanctification as what must go before justification. But it teaches us to seek justification as the free gift of God to us in Christ; a gift ensuring deliverance from sin; and a gift which none can seek or will obtain who hate sanctification. What the gospel sets before us is salvation comprehending both; and when the Spirit of the Lord works in the heart, we will seek both. The sinner whom the Spirit has enlightened, sees Christ, and comes to him as the Saviour from wrath, and from sin, which deserves wrath. Where there is only a confidence to escape wrath, and no hatred of that sin which deserves wrath, no desire to be conformed to the Lord Christ in loving righteousness, and hating iniquity, we may be sure that there is no right confidence there. It may increase till the sinner sees that he is vile and cannot make himself holy, and that he needs salvation from the power of sin; but it may also perish, and the sinner may be thus relieved from his fears, while the cause of them still remains increasing. Many have been afraid of wrath, and have again fallen into the sleep of death; but none ever thirsted after that salvation which the gospel brings near to us, and yet came short of it. The truth is, none do thirst after it, till the Lord begins that great work in them, which he will never leave till he makes it perfect.

3. They who build their hope of salvation on the foundation which God has laid in Zion, see good cause to trust in him for all things which he shall see good for them. "He that spared not his own Son, but delivered him up to the death for us all, how shall he not with him freely give us all things?" The soul which in believing the gospel says, Christ is mine, may add, all things are mine. "The Lord is my Shepherd," said the psalmist, "I shall not want." Faith sees that God in giving Christ, gives all things. Redemption from sin includes relief from all evil. The heirs of heaven shall not want what they need on earth. By faith believers cast themselves on the Lord's care, and are sure that he will keep them, provide for them, and bestow what good things they need.

4. By trusting in the Lord, the heart is fixed. The believer in Christ comes to an absolute certainty as to where he may flee for refuge. He does not "halt between two opinions." He has none in heaven or on earth to whom he can look for salvation, and for protection but God. He speaks as the psalmist in the 130th Psalm, 6th verse, "My soul waiteth for the Lord, more than they that watch for the morning." The wicked in distress run from one thing to another for relief, not, indeed, knowing where to go; but they that dwell in the surety righteousness, they shall abide. They are abundantly satisfied that in the Lord Jehovah, and in no other, are help and safety for them. As a child in danger flees to its parents, trusting that they will preserve it, so is the name of the Lord a strong tower to them who fear him. Fleeing to him, his children find a place of refuge.

5. This trust in the Lord implies an assurance of his having been gracious to us. It is not merely a belief that his word is true, but a relying on it as true. Trusting in the Lord, which is but the same thing which the scriptures call faith, distinguishing it by another name must correspond in some degree to the warrant which we have to trust in the Lord. The promise which faith receives is, "I will be your God, and ye shall be my people." The answer of faith is, "The Lord is my God, and I am his." Faith more properly expresses the full assurance we have of

the truth of the promise; but trust, the reliance of the believer on the promise as true. There is a general belief of the scripture which we know men may have, and yet perish. But they who make profession of a general belief of the truth of the scriptures, and yet trust not in Christ for salvation, either know not what they say when professing to believe the scriptures, or they believe not that they are the word of God to them, or they reject salvation, as what they neither need nor regard. If men verily believed that they were those guilty vile sinners which the scriptures declare them to be; that the wages of their sin was eternal death; but that "God so loved the world, that he sent his Son into the world, to obey, and suffer, and die as the surety of sinners, that whosoever should believe on him might not perish, but have everlasting life," it is not possible that they should remain careless about salvation. It is the power of the Holy Spirit alone which can open the heart, which can bring a sinner to Christ. The Spirit works this change by persuading sinners that they are such as the scriptures describe them, wretched and miserable; and that Christ is what the scriptures declare him to be, God over all, blessed for ever, who assumed our nature, obeyed in our place, and suffered in our place, that through him we might be saved; and that salvation is what the scriptures describe it, the gift of God, eternal life through Jesus Christ, a gift comprehending all gifts, all blessedness, a gift better than all the treasures of the kings of the earth. Being thus enlightened, persuaded, and enabled by the Spirit, the Lord's people trust in him with an assured confidence. It is not a "may be," a "perhaps we shall be saved." Any may speak such language, but it is not faith in them who speak so. His language is, "He is faithful who hath promised, and will do as he hath spoken." Faith may be weak, unbelief strong, and fear may seem to prevail over hope, but this disturbance so frequently given to faith or trusting in the Lord, shows that it is not a mere belief of the promise as true, but a relying on it as true, and as a sure ground of hope to us. It is evident from hence that, in some, faith is weaker, in others it is stronger. And it is evident also, from this, that the very nature of faith is contrary to doubts and fears. True faith being weak, doubts and fears will greatly distress the heart. Our Lord says concerning the centurion who believed, that if he should speak the word, his servant should be healed, "I have not found so great faith, no, not in Israel." To the woman of Canaan he said, "O woman, great is thy faith." But to the disciples, he said, "Why are ye fearful?" and to Peter, "wherefore didst thou doubt?"

II. We were to show the reasons which they who trust in the Lord have not to be afraid of evil tidings.

1. They have peace with God, and when they hear of evil, it is not of evil coming against them. God saith to the believer, "I am pacified toward thee for all that thou hast done." The gospel promise to the believer is, "The Lord hath taken away thy judgments, he hath cast out thine enemy, the King of Israel, even the Lord, is in the midst of thee, thou shalt not see evil any more," Zeph. iii. 15. The guilty man, who has reason to fear the public justice of his country, fears every rumour. In every person he meets he thinks he sees, in every noise, he thinks he hears the feet of the messengers of justice coming to seize and drag him to a tribunal where he has every thing to fear. Something like this is the condition of a sinner awakened to a sense of his guilt before God. Hearing evil tidings, he trembles lest he be arrested in his wicked course, and brought to the judgment seat of God whom he has so grievously provoked against him. But "there is no condemnation to them who are in Christ Jesus." They may say, "O Lord, we will praise thee, though thou wert angry with us, thine anger is turned away, and thou

comfortedst us," Isa. xii. 1. That prayer will be apt to them, "O Lord, be not a terror unto me; thou art my hope in the day of evil." What even if the Lord come to execute vengeance, he will never come in wrath to them.

2. No changes, wars, or judgments which happen can unsettle the foundation on which their hope is built. "Heaven and earth may pass away, but the word of the Lord standeth fast for ever; even that word which by the gospel is preached to us as the ground of faith. "Thou, O Lord," says the prophet, "wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." As smoke and the vapours pass by without affecting the earth on which we stand, so does every war and every evil pass by without affecting the ground of their confidence, whose hope is in the Lord. In peace of mind they behold all the terrible things which the Lord does in righteousness. In peace of mind they may bear the cross. They may lose much, but it is all a trifle, not to be compared with their inheritance reserved in heaven for them, the earnest of which they have on earth. "Being justified by faith, they have peace with God, through our Lord Jesus Christ." His Spirit dwells in them as their comforter. With all they enjoy for by [besides] his blessing, "grace, mercy and peace from God the Father, and from our Lord Jesus Christ" are multiplied to them.

3. They who trust in the Lord are not afraid of evil tidings, because all the evils which may come are under the control of God their heavenly Father. "The Lord is King of all the earth." The world is not subject to a blind chance, but it is the Lord who "kills and makes alive," "who puts down one and sets up another." Is there evil in a nation, in a city, in a family, in a single person, "and the Lord hath not done it?" The evil of sin "is far from God," but the punishment of sin which we call evil, the afflictions which we call evil as they are indeed bitter, these are all the work of God. They come from him for some good purpose or another, the punishment of the wicked, or the chastisement of his own people. The consideration of this signifies little or nothing to the careless and wicked. Many of them will own that what happens is ordered by God; but what think ye it avails, if we suffer evil, if we are first hurt by sin, and then crossed by the evil we find; what comfort is this, that it is from God? It is no comfort, but just cause of terror to them who trust not in the Lord. If they were suffering by a blind chance, they might hope that the caprice of fortune, (as some speak,) would make them as happy another time, as it makes them miserable now. But seeing the hand of God lifted up against them, they have the justest reason to fear that it will not be withdrawn till they either repent or are destroyed. But to the believer, the faith of all things being ordered and governed by the Lord, is ground of unspeakable comfort. Do the mighty rise up affrighting the world, destroying the innocent, persecuting the Church of God, and threatening vengeance against all who shall not at their word renounce the faith and the cause of Christ; a believer may say, as in the 93rd Psalm, "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." He may say, as in the 97th Psalm, "The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof." And, as in the 46th Psalm, "God is in the midst of her, she shall not be moved; God shall help her, and that right early." So also as in Psalm 76th, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Does sickness prevail and send many thousands to the grave? trusting in the Lord his people know that while he has any use for them, they need not be afraid, "for the

pestilence which walketh in darkness, nor for the destruction which wasteth at noon-day." He has a sovereign control over all distresses and deaths, and by a word he can heal us. Is the staff of bread broken, and the misery of famine staring us in the face? "In the day of famine they shall be satisfied; in famine, God shall "deliver their souls from death." They are not Christians who do not esteem the "meat which endureth to everlasting life," the food of the soul as unspeakably preferable to the meat which can only support the body a short time here. Although spiritual food shall never be wanting, yet, "godliness hath the promise of this life, as well as of that which is to come." We are not to prescribe to God where he has not prescribed the course in which he will act. We cannot say how far he may try his people with want: But we may say he is indeed wonderful in providence, for that he has bidden them to ask of him their daily bread, and that this prayer is often to be made when they cannot tell how it is to be answered. He who despatched the very ravens to bring provision for Elijah, has a sovereign power over all persons, and over all things; and this power is still seen in making provision for supporting the life of his people, it is seen still in clothing earthly worms, and in other events of like nature.

Trusting in the Lord, his people need not be afraid of these things. His eye is on them who fear him. It is he that hath laid the foundation of the earth, and formed the spirit of man within him. These things accomplish just what he designs and no more. Are those whom we rely on for help, or those in whose society we delight, taken? Trusting in the Lord, his people may say, Though parents leave us, though friends fail us, though we lose those who are dearest to us, the Lord will take care of us. He saith, "I will never leave thee, I will never forsake thee." He shall be in the place of all things to us. "God lives, blessed be my Rock." Does flesh and heart fail, bringing to us the feelings of approaching death? Trusting in the Lord, his people are not afraid: "We know whom we have believed, and are persuaded that he is able to keep that which we have committed to him against that day," 2 Tim. i. 12. "They shall not die, but live and declare the works of the Lord." They are blessed, and death shall not interrupt their blessedness. The Spirit commanded John to write this, an important truth, in the faith of which, the Lord's people should rejoice. Delivered from the too well grounded fears which seize the minds of the ungodly when they think of death, and from the idle fears whereby antichrist would terrify; "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them," Rev. xiv. 13. Trusting in the Lord, his people see his almighty power, able to free them from all evil. God is their strength, and their shield; and what dart shall pierce that power which is their shield? If "God be for" them, "who can be against them?" If Providence defend them, who shall be able to hurt them? Trusting in the Lord, they see his truth engaged to be "a present help to them in the time of trouble." Trusting in him, they see his goodness and mercy engaged to accompany them all the days of their life, and able to supply all their need. Trusting in him, they are assured that they shall dwell in the house of the Lord for ever.

4. They who trust in the Lord, are not afraid of evil tidings, because they see good in what appears to others evil, and what is in itself evil. They see mercy mixed with judgment, mercy to them, and mercy to the church of God. They see health coming to them in sickness, and life in death. They can hear tidings of no evil which any way respects them, and which shall not be among these all things which shall "work for their good." "All things," saith the Lord to them, "are yours,

whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." In all things "they are more than conquerors," tribulation, distress, persecution, famine, nakedness, peril and sword, which afflictions are often their lot: "as it is written, For thy sake we are killed all the day long, we are counted as sheep for the slaughter." In all these trials, the power, and the wisdom and grace of God to them are manifested in bringing them into the furnace, not to consume, but to try them; not in anger against them, but in love; not to make them worse, but to purify them. In all these afflictions they are gainers; wherefore, then, should they be anxiously afraid about them? It is contrary to our nature, not to start back from suffering. We see the holy human nature of Christ did so. We have, however, no such sufferings to endure as he had. In looking forward we may see many sufferings which may come, and some which must come, but trusting in the Lord our Shepherd, "though we walk through the valley of the shadow of death, we will fear no evil."

5. Trusting in the Lord, his people are not afraid of evil tidings, because they have sure hope of deliverance. They shall be set beyond the reach of evil. "The troubles which afflict the just are many, but the Lord delivereth him out of them all." "Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." Ps. lvii. 1. Hence there is a great difference between the state of the righteous, and the state of the wicked. To the wicked, present evils are a foreboding of terrible indignation, which will burn them up for ever. To the righteous, they are calamities which pass over, none succeeding them. They have hope in their death. Whatever respect that promise Isa. xxxv. 10, might have to the present life, the restoring the people to their ancient liberty, there is no reason to doubt that it will be more fully accomplished in the gathering of the redeemed in Christ Jesus to their eternal rest: "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Conclusion.

Thus the Lord shows where we may flee for safety. Trusting in him, making him our refuge, no evil shall come nigh unto us. We are in constant and unavoidable danger while we stand at a distance from this refuge; and how many are there who do so? Sinners may live awhile quiet, and greedily pursue the pleasures of sin, or content themselves with a formal dead profession of religion. They may say, "Peace and safety, but destruction will come upon them: and they shall not escape." In the present sad, corrupt state of the nation, we know not how soon some general stroke may fall on us. The devouring sword, with all the evils which follow, and the terrors which go before it, may overtake us. But though this should not come, though God should spare a guilty nation, and put an end to its sufferings, yet he will spare no sinner very long. The ordinary course of things will bring us to affliction and to death. And then, where shall the ungodly flee for refuge? What a sad prospect have ye who fear not God before he cause darkness! Your strength must fail, your breath must depart, and the body must return to the dust, and the spirit to God who gave it; and if ye resolutely continue in sin, ye must see the face of God set against you, heaven shut against you, hell open to receive you, and death thrusting you in. Then you will find what you refuse to lay to heart, a sad truth, that without Christ you are miserable. Beware, lest ye delay till ye be driven away in your wickedness. Ye are now on slippery ground, ye may be suddenly cast down into destruction. Consider the need ye have of salvation. Trust

in the Lord for reconciliation, trust to his promise, and at once ye will be out of danger, and shall enjoy a peace to which ye are now strangers; ye shall hear evil tidings, and "shall not be afraid."

It may be observed, with respect to the wicked, that they go into two extremes about the alarms of approaching evil. While the danger appears to be at some distance, while they can enjoy present ease, they will not take thought at all about an evil time. Tell them that the wrath of God is coming on them, and they act as those did before the captivity of Israel in Babylon; they despise the word of God, and scoff at his messengers. But when the evil draws nigh, and they see no method which human wisdom can devise to escape, they are as much cast down with fear, as formerly they were lifted up with vain confidence. Many a time had that wicked king Ahaz been warned by the prophets of the Lord, that wrath would come on him and his people for their sins, but these warnings he and they despised, till at length he found that two powerful enemies had very unexpectedly entered into alliance against him. And when he heard that Syria was confederate with Ephraim, he and his people saw no help in man for them, and not looking to the Lord, they sunk into despair. The prophet Isaiah, at the commandment of the Lord, went to Ahaz, and said to him, "Take heed, and be quiet: fear not, neither be faint-hearted:" but told him, that if they did not believe, they should not be established, and this implied, that if they did believe, they should be established. To convince the unbelieving king, the prophet desired him to ask any sign, but he would not. His courage and his hope were gone. [So it is with sinners when awaked out of their sleep by some sore affliction, some powerful warning, or by the near approach of death. Although nothing would cure them of their vain confidence in the time of their prosperity, nothing will now keep them from despair. Preach to them a free and full salvation for the chief of sinners through Jesus Christ, tell them of his blood, which cleanseth from all sin, tell them of his word of promise, as a sufficient warrant for the worst of men to accept of all this mercy as their own; and yet they can only write bitter things against themselves, they can utter nothing but the language of despair. They closed their eyes against the light while it was day, and God judicially leaves them to their blindness when the night overtakes them.]

It may farther be observed, that there is a fear which is required, and commended in the righteous, as well as a fear which is forbidden, and from which they are delivered through faith. And this holy fear is altogether different from that which prevails in the wicked, filling them with rage and despair.] Believers fear God as children do a father, the wicked fear him as men do their worst enemy. Again, those who trust in the Lord, are not driven away from him, or from his service by their fear, but moved to flee to God, and engage in doing his will. They tremble at his word which warns of approaching judgments. "For fear of thee," says the psalmist, "my flesh doth tremble, and I am afraid of thy judgments." Of Noah it is said, in commendation of his faith, that "being warned of God, of things not seen as yet," viz. the destruction to be brought on the world, "being moved with fear, he prepared an ark to the saving of his house." This is the fear which God puts into the heart; this fear we should have of judgment, a fear which would move us to flee to God, and follow the course he directs us to for safety. This holy fear removes all occasion for the distressing terror of the wicked. Thus, in the fear of the Lord, there is, as Solomon observes, a "strong confidence." Thus, the fear of the Lord, is a fountain of life. Thus, the fear of the Lord, is a defence from evil. Those who regard not in time to provide against danger, who fear it not so as to take the proper

means to avoid it; when the evil day comes, they are distressed, overwhelmed, and at their wits' end.

It may be observed finally, that though the text describes it as a part of the blessedness of those who trust in the Lord, not to be afraid of evil tidings, yet many Christians come far short of this. Their faith is so weak, their hearts are so carnal, and their temptations so strong, that they often vex themselves about [what they shall eat, and what they shall drink, and how they will be provided for, and protected from evil. They are often filled with doubts, and distracted by terrors about their state before God, and the soundness and security of their title, to the future inheritance. But though these doubts and fears be sinful, they are not evidence sufficient to convict those who are troubled with them of unbelief and hypocrisy. Faith may be genuine, though it be weak, and fear may be groundless, though exceedingly strong. Those who are thus afflicted, should labour to get a proper sense of the sin of their unbelief. They should be much engaged in exercising faith, and bringing forth the fruits of righteousness. In this way they may rise above all these fears and be established in faith and hope. In this way they may attain such confidence, that they may boldly say, we shall neither fear any evil, or any tidings of evil; our hearts are fixed, trusting in the Lord, and we know that we shall never be moved.]

NOTE.—The manuscript of the above sermon having been partially mutilated on the last page, the parts enclosed in brackets have been supplied to preserve the connexion.

The Mormons.

THE Mormons have twelve stakes—places where they are to build temples, &c.; corresponding to the twelve tribes of Israel.

The person from whom I get the following information says, "On one side of his station, three miles distant, they have driven one of these stakes. They have been making great efforts the past spring and summer, and more than "twenty," in this vicinity have joined them. In other parts of the country they have made many converts, and now hold the balance of political power, and can elect whom they please to office. Of course, office seekers are their humble servants. They are also making great efforts in other parts of the territory. They claim all the miraculous gifts and powers of the apostles; daily show signs and wonders which overpower the credulous, and manifest a zeal that I have never seen before in any class of Christians.

I will give you a summary of their pretensions.

1. Joseph Smith is a prophet—as really as Isaiah; and the "Book of Mormon," with all the revelations of the prophet, which now make quite a volume, are of equal authority with the Old and New Testaments.

2. Theirs is the only true church; they know this with absolute certainty. Every other professed disciple of Christ holds the same relation to this true church, that the Jews did who in the time of the apostles rejected the Saviour.

3. No man can be a Christian, or be admitted into the kingdom of God, unless he is baptized by immersion by an authorized person.

4. None are authorized to preach, or administer the ordinances, but such as are called by direct revelation, and set apart by the au-

thority of Joseph Smith. All others are "false teachers," and "false prophets," "wolves in sheep's clothing," "thieves and robbers," as they say in their preaching.

5. All who are baptized receive the Holy Ghost, and the forgiveness of sins. Hence, they can work all the miracles promised by our Saviour in Mark xvi.

6. Zion, or the New Jerusalem, is in "Missouri," where the Saviour is to appear, in a short time in person.

7. All that believe are called on by the Spirit of God, to assemble in the vicinity of the various stakes, and help to build temples. The Indians are the lost tribes of Israel, and during this generation, they are all to be gathered at these points; while all others are to be cut off; that is, all who do not receive Joseph Smith as a prophet of the Lord.

8. For such as will not believe in this life, a kind of purgatory is prepared in another world, where they will be brought to their senses, and made to receive the prophet; while those who have once joined the "Mormons," and have apostatized, "have never forgiveness, neither in this life, nor in that which is to come."

9. The prophet predicted eleven years ago, that "Zion is to be built in 'Missouri,' in this generation." But they have been dispossessed, and the city of their hopes lies desolate; still they are not without hope.

Nauvoo, their principal city, in this vicinity, contains 3,000 inhabitants. Every one of a certain age is called on to bear arms; and the "legion of the Lord" is drilled twice a week, and it is the common belief, that they intend soon to attempt to retake their claim in "Missouri."

10. Joseph Smith translated the Bible anew. In the first three chapters of Genesis he has added the amount of at least one entire chapter, for which there is not the least shadow of authority. So in other parts, he makes any alterations that he pleases: for example, In Genesis, vi. 6, where it is said, "It repented the Lord that he made man upon the earth," the new translation reads, "It repented Noah that he made man," &c.

Remarks.

Some individuals may smile at my apprehensions, but I do fear the influence of this people. If this delusion be not stayed, the minds of its subjects will resemble our prairies after the fire has burnt them naked. Infidelity or atheism will be the result. But when or where it will be stayed, I cannot see. Nothing is too foolish for men to believe; and unless it can be met by timely, well-directed, and energetic efforts, it will spread. I have had the audacity to call in question the authority of their prophets and apostles, to go in the midst of them, and try to teach them better things. I do not expect to raise a doubt in the mind of one who is already a "Mormon," but I may prevent some from becoming such. It troubles them very much to be questioned on their doctrine before a public assembly.

R. T. M.

Query.

SHOULD the Secession Church judicially, define and enforce a rule, (so far as her own members are concerned,) in relation to the correct use of the "elective franchise?"

MR. EDITOR,—It is not the desire of adding one more to the numerous agitating questions of the present day, that the above is now proposed. On the contrary, all that is intended, is, to bring truth to light by means of discussion; since, in our humble opinion, there are many truths contemplated in this question, which have an intimate bearing upon the duties and interests of the church. Did we feel qualified to do justice to either side, we would feel it a duty to espouse the affirmative. It is hoped, however, that some one from the many who are placed as watchmen upon the walls of Zion, will volunteer to advocate the affirmative. If not, if our anticipations are so far in advance of the spirit of the age as not to be realized, will some one whose sentiments are on the negative, please to reconcile the following inconsistencies? viz:

1. How can the church be consistent in denouncing slavery as a sin, and consequently all those laws which in any way support it as wrong; and at the same time, sanction by her silence, the practice of her members voting for men who are known to be in favour of perpetuating both slavery and the laws which defend it?

2. How can our ministers and members be consistent in praying that our rulers may be men fearing God, and hating covetousness, and at the same time aid in elevating men to offices of trust, who neither fear God, nor regard man?

3. How can those be consistent who labour to bring their "*moral suasion*" to bear upon existing evils, by means of "*voluntary societies*," and at the same time support these evils through the medium of the "*ballot-box*?"

Should any say that these inconsistencies do not exist, we ask him to look at the practice of the church, and then at the character of our laws, and law makers.

R. W. F.

The Prosperous Fool.

A writer of merit has said, "There is no breathing creature who has more false pride, and less humanity than a prosperous fool;" to which may be added, "There is no living creature" more mischievous to the church of God than this "prosperous fool," especially when office bearers add to his importance by giving him countenance and support. He is to the church what "the wild boar" is to a garden of tender plants, when the keepers of the gates either admit him into the enclosure by mistaking the guise he wears for sheep's clothing; or, when he has obtained admission, refuse through a false lenity to expel him. This is the cause of much grief to the hearts of the righteous, much stumbling to weak believers, and much reproach to the Christian religion.

Religious Newspapers.

WITH very few exceptions, the religious papers of the country are sustained with great difficulty. It has been so from the beginning. Perhaps a hundred or more, in one form or another, have been commenced and discontinued, within the last twenty years, for the want of an adequate support. And of those that remain, some

few, at least, are dragging out a precarious existence. On our exchange list there is one or more offered for sale; and quite a number are making a strenuous appeal to the particular denominations to whose interests they are devoted, for an extended *patronage*, as essentially necessary to their continuance. But such appeals, though true to the letter, are but little heeded. Delinquent subscribers do not heed them. They can keep back for a series of years what they know to be due to the proprietors of these papers, without the least apparent compunction. But few of those who admit the importance of a religious paper, heed them. For they take but little interest in extending their circulation. In the Associations, and Conventions, and Judicatories of the churches, resolutions are frequently adopted in which these papers are earnestly recommended to their people, but here is often the end of it. No one feels himself bound, when he returns to his flock, to tell them that he has deliberately voted for such resolutions under the full belief that the paper is important to the interests of the Redeemer's kingdom, and it is not only their *duty*, but their *privilege* to sustain it. And yet they are free to admit that this instrumentality is amazingly important to the support and growth of every institution which has for its object the extension of the kingdom of Christ. If it were not so, why have they lent it their countenance and their names? Why have they recommended it? Why do they not honestly say to those who have been urged to undertake the responsibility, that their services could be much better employed? There needs to be *whole-heartedness* in this, as in every thing else. For we doubt much whether there is a single Editor so wedded to the employment, that he would not gladly relinquish it, were it made apparent that in some other way he could best subserve the great interests of the church and the world. There needs to be more union and co-operation in this work, if it be indeed for the glory of God. There needs to be more talent enlisted in contributions to the columns of these papers—and this should be freely done—as their proprietors are generally too poor, and too illy paid themselves to pay for the original articles which they publish. And if but one half the interest was felt for this object which some at least think it deserves, there would be comparatively but little difficulty in sustaining it. We make these general remarks, leaving it for all whom it may concern to apply them.—*Charleston Observer.*

Melancholy Contrast.

IN a single parish in the city of Dundee, according to the statistical tracts of Mr. Lewis, £21,000 a year was spent by operatives and other poor in drink alone, yet that sum is larger than all the missionary contributions made by the church of Scotland. Connected with that church there are one thousand endowed parishes, in which the maintenance of religious ordinances costs nothing, and though in most of their parish churches, there is immensely more wealth than in the dissenting churches, yet hardly any parish raises for missions as much as a dissenting congregation pays for the salary of its minister; besides which, their missionary contributions are respectable. Only one hundred and twenty-two parishes out of some thousands contributed any thing to the schemes of benevolence, and many took up only one collection, which was divided among four separate objects.

The Cause of God and Truth.

2. That it is said in the latter part of the text, that those for whom Christ died, for them also he rose again; who therefore ought to live *τω υπερ αυτων αποθανοντι και εγερθεντι*,* “to him that died and rose again for them.” Christ died for no more nor for others than those for whom he rose again; such for whom he rose again, he rose for their justification; if Christ rose for the justification of all men, all men would be justified, or the end of Christ’s resurrection would not be answered; but all men are not, nor will be justified; some will be condemned: it follows, that Christ did not rise from the dead for all men, and consequently did not die for all men.

3. That the “all” for whom Christ died, died with him, and through his death are dead, both to the law and sin; “then were all dead.” Besides, the end of his dying for them was, that they might “live, not to themselves, but to him that died for them;” neither of which is true of all mankind: not to take any notice of the nature and manner of Christ’s dying for these “all;” which was “for,” in the room and stead of them; and denotes a substitution made, a satisfaction given, which issues in the full discharge, acquittance, and justification of them, and is not the case of every individual of human nature.

4. That the context† explains the “all” of such who are in Christ, are new creatures, reconciled to God, whose trespasses are not imputed to them, for whom Christ was made sin, and who are made the righteousness of God in him; which cannot be said of all men.

II. It is observed,‡ that “the words, ‘all were dead,’ must certainly be taken in their greatest latitude; wherefore, the words preceding, ‘if’ or ‘since’ Christ ‘died for all,’ from which they are an inference, ought also to be taken in the same extent.” To which I reply,

1. The latitude in which the words “all were dead,” are to be taken, must be according to that in which the preceding words, “if one died for all,” are to be taken; by these the extent of the other is fixed, and not the extent of these by them. The apostle does not say, nor is it his meaning, that Christ died for all that were dead; but that all were dead for whom he died; “if one died for all,” then *οι παντες απεθανον*, “those all were dead;” for the article *οι* is anaphorical or relative, as Beza and Piscator rightly observe: supposing, therefore, that the words “all were dead,” are capable of being taken in such a latitude as to comprehend every individual of mankind, there is no necessity that they should be so taken here, unless it be first proved, that the preceding words, “if one died for all,” by which the extent of these is fixed, are to be understood in so large a sense; which is the thing in question, and cannot receive any proof from hence; till this is done, it is enough to say, that all for whom Christ died were dead: from whence it does not follow, by any just consequence, that Christ died for all that were dead.

2. It is proper to consider the sense of these words, “then were all dead.” The Remonstrants§ understand them of a death in sin, which is common to all mankind; and because all men are dead in sin, they conclude that Christ died for all men. Admitting this

* Repete *υπερ αυτων*, sicut ratio *hypozeugmatis* requirit; Vorst; in loc.

† Ver. 17, 18, 21. ‡ Whitby, p. 119; ed. 2. 116. § In Coll. Hag. art. ii. p. 160, 192.

sense of the words, they prove no more, than that all for whom Christ died were dead in sin; which is very true; for the elect of God are dead in trespasses and sins, whilst in a state of nature, as well as others; but not that Christ died for all that were dead in sin: and therefore, even according to this interpretation, they conclude nothing in favour of universal, or against particular redemption. Though it does not appear that this is the sense of the words, since to be dead in sin is no consequence of the death of Christ, that is, such a one as is depending on it; for it would have been a truth, that all men descending from Adam, were dead in sin, if Christ had never died; or if he had died for some or for none; much less is a death in sin the fruit of Christ's death, or what puts persons in a capacity of living to Christ, which the death here spoken of is intimated to be and do; but, on the contrary, this death is the fruit of sin, and what renders persons incapable, whilst under the power of it, to live to Christ. And therefore,

3. When those for whom Christ died, are said to be dead through his dying for them, the meaning is, either that they were dead with him, or "in him," as the Ethiopic version reads it, their head and representative; when he was crucified they were crucified with him, and so was their "old man, that the body of sin might be destroyed; that henceforth they should not serve sin;" or that they were "dead to the law by the body of Christ," as to the curse of it, and condemnation by it; and "dead to sin;" as to its damning power, so that they were acquitted, discharged, and justified from it; the consequence of which is, a deliverance from the reigning power and dominion of it. Hence, being thus dead to the law and sin, they are capable, through the assistance of divine grace, of living unto righteousness, and to the glory of Christ; all which is the saints' privilege, and the fruit and effect of Christ's death. Now as the former sense of the words concludes nothing in favour of Christ's dying for every individual of mankind; this latter sense, which is most genuine, strongly concludes against it; since all men are not, nor will be, dead to the law and to sin.

III. Universal redemption is pleaded for from the end of Christ's death; which is, "that they which live, should not live unto themselves, but unto him that died for them." Upon which it is observed,* "This surely must be the duty of all Christians in particular (unless there be any Christians not obliged to live to Christ, but rather at liberty to live unto themselves,) and so that death, which is the motive to it, must be intended for them all." To this I add, instead of answering, that this is a way of reasoning which cannot be contradicted, certainly it is the duty of all Christians to live to Christ, nor are any at liberty to live to themselves: and it will not be denied, that the death of Christ was intended for them all; since all Christians who are really such, are true believers, and these are the elect of God. But then there is a wide difference between these two propositions, Christ died for all Christians; and Christ died for all men; unless it can be thought, that all men, Turks, Jews, and Indians, are Christians. The argument from the end of Christ's death, here mentioned, is formed in a much better manner, and to better purpose, by the Remonstrants,† thus: "Those who ought to live to Christ, for them Christ died: but not the elect only ought to

* Whitby, p. 119; ed. 2. 116.

† In Coll. Hag. art. ii. p. 132.

live to Christ, therefore Christ did not die for the elect only." To which I answer, that however plausible this argument may seem to be, yet it has no foundation in the text, which does not say, that Christ died for all them who ought to live to him; but only, at most, proves, that those for whom he died, ought to live to him: all men ought to live to Christ as God, as their Creator, they are obliged to it by the laws of creation, and ties of nature, whether he died for them or not, and indeed, supposing he had never died for any. But besides the obligation from creation, there is a fresh one upon such for whom he died to live to him: hence it follows not that "to say* that Christ died for some only of all nations, Jews and Gentiles, is to exempt all others of those nations from living to Christ;" for though they are not bound to live to Christ on the account of redemption by him; yet, because they are his creatures, and are supplied with temporal mercies from him: and as to what is farther observed,† that "to say he died for all the elect, that they of them who live, might not live to themselves, is to suppose that some of the elect might live, not to Christ, but to themselves; which cannot truly be imagined of the elect of God." I reply, that there is a proneness in all the elect of God, even after they are made spiritually alive, to live to themselves, and not to Christ; and therefore, such an argument, taken from Christ's dying for them in particular, is a very proper one to quicken them to their duty, and engage them with all readiness and cheerfulness to seek the glory and honour of their Redeemer.

IV. That Christ died for all men, is argued for from the love of Christ constraining the apostles to preach the gospel to all; and it is said,‡ the apostle "declares, that the sense of this love of Christ prevailed upon them to persuade men to believe in him. Now this persuasion they used to every man to whom they preached; and therefore they persuaded all men to believe that Christ died for them, Col. i. 28." To which I answer; that it was not the love of Christ, but the terror of the Lord, that prevailed upon them to persuade men, ver. 11, and that it is not said, that they persuaded all men, but men; for it was not all men they preached unto. Moreover, this persuasion was not to believe in Christ, but a general judgment, to which all will be summoned, ver. 10, much less to believe that Christ died for all to whom they preached; of which kind of persuasion we have no instance, neither here nor in Col. i. 28, nor in any other passage of Scripture.

SECTION XL.

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—2 Cor. v. 19.

THIS text is produced§ to confirm the truth of general redemption; and it is said to do it beyond exception; which, whether it does or not, will better appear, when,

I. It is considered, that the word "world," cannot be understood of every man or woman that have been, are, or shall be in the world. For,

* Whitby, p. 119; ed. 2. 116.

† Whitby, p. 119; ed. 2. 116.

‡ Ibid.

§ Whitby, p. 129; ed. 2. 124.

1. All and every one of these, are not reconciled to God. The text says, "God was in Christ, reconciling the world unto himself:" which must be understood of his doing it either intentionally or actually; if intentionally only, that is, if he intended to reconcile the world to himself by Christ, and drew the scheme of reconciliation in him, can intentions be frustrated? shall not his counsel stand? will he not do all his pleasure? shall a scheme so wisely laid by him in his Son, come to nothing; or at least, only in part be executed? which must be the case, if it was his design to reconcile every individual of mankind to himself, since a large number of them are not reconciled: but if the words are to be understood of an actual reconciliation by Christ, which is certainly the sense of the preceding verse, "all things are of God, who hath reconciled us to himself by Jesus Christ;" then it is beyond dispute, that the word "world" cannot be taken in so large a sense as to include every man and woman in the world; since there are multitudes who die in their sins, in a state of enmity to God and Christ, whose peace is not made with God, nor they reconciled to his way of salvation by his Son. It is indeed said,* that "the import of these words is plainly this; he was offering through Christ a reconciliation to the world, and promising them who would believe in him, absolution from their past offences." To which I answer; Admitting the ministry of the word is here designed, that is not an offer of reconciliation to the world; but a proclamation or declaration of peace, made by the blood of Jesus, of reconciliation by the death of the Son of God: nor is this ministry of reconciliation sent to all men; millions of people were dead and gone before and since the word of reconciliation was committed to the apostles, who never so much as heard of this ministry; nor did it reach to all that were alive at that present time. Besides, the text does not speak of what God did by the ministry of his apostles, but of what he himself had been doing in his Son, and which was antecedent, and gave rise unto, and was the foundation of their ministry. There was a scheme of reconciliation drawn in God's counsels before the world began, and an actual reconciliation by the death of Christ, which is published in the gospel by the ministers of it, and which is not published to all mankind; nor did the apostles entreat all men to whom they preached, to be reconciled to God; the exhortation in the following verse, "be ye reconciled to God;" is given not to all men, but to the believing Corinthians, for whom Christ was made sin, and they made the righteousness of God in him.

2. It cannot be said of every man and woman in the world, that God does "not impute their trespasses to them;" whereas this is said of the "world" here: "Blessed" indeed "is the man to whom the Lord will not impute sin;" but does this blessedness come upon all men? "Some men's sins are open beforehand, going before to judgment; and some they follow after."† To say‡ that God is here "promising to them who would believe in him, an absolution from past offences," is putting a wrong construction on the words; which are not a promise of what God would do, did men believe, but a declaration of what he had been doing: besides, if only an absolution from past offences is promised, what must be done with after ones?

* Whitby, p. 136; ed. 2. 133.

† 1 Tim. v. 24.

‡ Whitby, p. 136; ed. 2. 133.

And after all, they who would or do believe, are not every man and woman in the world.

II. There is good reason to conclude, that the whole "world," is to be restrained to the elect of God; since these are the persons whose "peace" Christ is, who are reconciled to God by his death, whose sins are not imputed to them, and against whom no charge of any avail can be laid; and perhaps the people of God among the Gentiles may be more especially designed; since,

1. They are called by the world, who are said to be reconciled. Rom. xi. 12, 15, yea, the whole world, for whose sins Christ is the propitiation, 1 John ii. 2. Nor was any thing more common among the Jews than to call the Gentiles אומות העולם, "the nations of the world." Dr. Hammond, by the "world," in this place, understands the greater and worse part of it, the Gentiles.

2. This sense well agrees with the context. In ver. 14, 15, the apostle asserts that Christ died for all, Gentiles as well as Jews, and adds, in ver. 16, "Wherefore henceforth know we no man after the flesh. Yea, though we have known Christ after the flesh, yet now henceforth know we him no more:" that is, we make no difference in our ministry, nor in our esteem, value, and affections for men, with respect to their carnal descent, whether they be born of Jewish or Gentile parents: "yea, though we have known Christ after the flesh;" had a value for him, as a Jew, as one of our own country, entertained gross notions about him, and about a temporal deliverance from the Romans, and a temporal kingdom to be erected amongst us by him; "yet now henceforth know we him no more:" we have quitted our former carnal apprehensions of him, and only look upon him as a spiritual Saviour of Jews and Gentiles; "therefore," ver. 17, "if any man," Jew or Gentile, "be in Christ, he is a new creature," or "let him be a new creature;" which is the main thing we regard; "old things are passed away;" the Old Testament economy is abolished; "behold all things are become new," under the gospel dispensation; hence now "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature;" for this is the subject of our ministry, "God was in Christ reconciling the world," Gentiles as well as Jews, "unto himself."

3. That reconciliation was made for Gentiles as well as Jews, was not only a reason why the apostles, to whom the word of reconciliation was committed, carried it among the Gentiles, but was also a noble argument to engage the believing Gentiles at Corinth to regard the exhortation made unto them, ver. 20, "be ye reconciled to God," that is, to his providential dispensations towards them, to the order and ordinances of his house, to the form of discipline he had fixed in the church, and to all the laws of Christ, as King of saints, since he had been reconciling them to himself by his Son, the blessed effects of which they then enjoyed. This exhortation was not made to unconverted sinners, much less to the non-elect;* but to a church of Christ, professing faith in him, and who were reconciled to God's way of salvation by him.

* Whitby, p. 2, 6, 75; ed. 2. 2, 6, 74.

SECTION XLI.

We therefore, as workers together with him, beseech you also, that ye receive not the grace of God in vain.—2 Cor. vi. 1.

THIS scripture usually stands* among the proofs of the saints' defectibility or apostacy, from whence it is concluded, that a man may receive the true grace of God in regeneration in vain, which may become useless and of no avail, may be lost, and he himself everlastingly perish. But,

1. We are not to understand by "the grace of God," that grace which is implanted in the souls of men at the time of their regeneration, for that cannot be received in vain; it always produces its proper fruit and designed effect; it begins, carries on, and finishes the work of sanctification; it is an immortal, "incorruptible," never-dying "seed;" it cannot be lost in any part or branch of it: it is "a well of living water springing up unto everlasting life;" it is closely and inseparably connected with eternal glory; to all those to whom God gives grace he gives glory; whom he calls and justifies, them he also glorifies.

2. The "grace of God" is sometimes to be understood of gifts of grace, and particularly such as qualify men for the work of the ministry, in which sense it is used by the apostle Paul, in Rom. i. 5, and xii. 6; Eph. iii. 8; 1 Cor. xv. 10; of which he had a large measure; nor was the "grace which was bestowed" on him "in vain," seeing he "laboured more abundantly than all the" rest of the apostles. And it will appear reasonable to take the phrase in the same sense here, if we consider the words as they stand in connexion with the latter part of the preceding chapter, and some following verses in this, after this manner: seeing "the word" and "ministry of reconciliation is committed to us," and "we are ambassadors for Christ; we" not only "pray you," the members of the church at Corinth, to "be reconciled" to the order of the gospel, and the laws of Christ in his house, but as "workers together," (not "with him," that is, God or Christ, which is not in the text,) as fellow labourers in the Lord's vineyard, as jointly concerned in the same embassy of peace; "we beseech you also," the ministers of the word in this church, "that ye receive not the grace of God in vain;" that is, that you be careful that the gifts bestowed on you do not lie neglected and useless, but that you use and improve them to the advantage of the church and glory of Christ, by giving up yourselves to study, meditation, and prayer, and by labouring constantly in the word and doctrine; and also, that you have a strict regard to your lives and conversations, "giving no offence in any thing," laying no stumbling-block in the way of such you are concerned with, "that the ministry be not blamed," ver 3, (for ver. 2 is included in a parenthesis,) and then adds the apostle, "but in all things approving, *εὐδοκῶν*, yourselves as the ministers of God, in much patience," &c.

3. The "grace of God" often designs the doctrine of grace, or the gospel of the grace of God, as in Tit. ii. 11; Heb. xii. 15; Jude, ver. 4; which may be truly so called, since it is a declaration of the love and grace of God to sinful men; it ascribes the whole of salva-

* Remonstr. in Coll. Hag. art. v. p. 14, 78; Limborch, l. 5, c. 83, sect. 1, p. 718; Whitby, p. 423, 461; ed. 2. 412, 441.

tion to it, and is the means of implanting the grace of God in the hearts of his people in regeneration. Now the grace of God, in this sense, that is, the doctrine of grace, may be received in vain, so as that it may become useless, take no real effect, produce no real fruit; as was the case of such who received seed by the way-side, into stony places, and among thorns; and is the case whenever it comes in "word only;" is received, not into the heart, but into the head only; when the life and conversation is not becoming it; and especially when it is abused to vile purposes, that is, when "men turn" this doctrine of "the grace of God into lasciviousness;" and when, besides, they drop, deny, and fall off from those truths of the gospel they have before professed; and since this too often is the case, an entreaty, an exhortation of this kind, made to a visible church, consisting of real and nominal professors, cannot be improper, without supposing that true believers may fall from or lose the true grace of God in regeneration.

SECTION XLII.

For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.—2 Cor. xi. 2, 3.

THE fears of the apostle, expressed in these words, and in Gal. iv. 11, 1 Thess. iii. 5, lest pious persons should miscarry, are thought to add farther strength to the argument against the saints' final perseverance;* "for, it is said, if the apostles, by the dictates of the Holy Spirit, had declared, that God had absolutely promised, that men once truly pious, should persevere to the end, how could they reasonably express their fears, lest it should be otherwise?" To which I reply,

1. That the fears of the apostle about the persons referred to in these several passages, were not lest they should fall from the love and favour of God, nor from the grace which was implanted in them, and so miscarry of heaven and eternal happiness; but lest, through the subtlety of Satan, and his instruments, false teachers, their minds and judgments should be in any degree corrupted from the purity and simplicity of the gospel of Christ, and they should any way give into erroneous doctrines, or comply with Judaizing practices, and so the labour of him and his fellow-ministers, in instructing and establishing them in gospel truths, be so far in vain.

2. The fears of the apostle, lest these persons should fall in this sense, yea, even if they could be extended farther, are no proofs of fact that these persons did fall away; but only, at most, declare his apprehensions of their danger. And it is certain, that the most eminent saints are in danger, through the wiles of Satan, the cunning of false teachers, the persecutions of the world, and the corruption of their own hearts, of falling from their steadfastness in the faith; and it is owing to the mighty power and grace of God, that they are in any measure preserved. The apostle might express his fears on account of these things without any contradiction to or hesitation about God's absolute promise of the saints' final perseverance, and his faithfulness in the performance of it.

* Whitby, p. 426, 427, 460, 461; ed. 2. 415, 440, 441.

3. The jealousies and fears of the apostle about these persons, expressed with such a tender and affectionate concern for them, might be purposely directed and powerfully blessed to them by the Spirit, by whom he was assisted, as a means of their preservation from false principles and practices they were in danger of falling into, and thereby God's absolute promise of their final perseverance be accomplished.

Nor do the apostle's fear, jealousy, caution, and watchfulness of himself, expressed in 1 Cor. ix. 27, "lest that by any means, when I have preached to others, I myself should be cast away," imply any impossibility or danger, or supposed danger, of his eternal damnation; since the word *adoximos* does not design a reprobate,* as that is opposed to an elect person; for the apostle "knew in whom he had believed," and "was persuaded" that nothing could "separate" him "from the love of God;" but his concern was, lest he should do any thing that might bring a reproach on the gospel, and his ministry be justly blamed, and brought under contempt, and so be rejected and disapproved of by men, and become useless.

SECTION XLIII.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.—*PHEL. II. 12.*

THESE words are represented as militating against God's decree of reprobation, man's passiveness, and the unfrustrableness of grace in conversion, and the final perseverance of the saints.

1. It is asserted,† that "to say God seriously invites, exhorts, and requires 'all men to work out their salvation,' and yet, by his decree of reprobation, hath rendered the event, to most of them, impossible, is to make the gospel of Christ a mockery." But it should be observed, that this exhortation is not given to all men, and particularly not to reprobates, but to men already believing and converted, as is‡ elsewhere owned, even "to all the saints in Christ Jesus, which" were "at Philippi, with the bishops and deacons," in whom "a good work" of grace was "begun;" to whom it was "given" both "to believe on" Christ, and "suffer for his sake;" who were "beloved" by the apostle, had "always obeyed" the Lord, and in whose hearts he was then "working both to will and to do of his good pleasure." Now to exhort these, and such as are in the like state and condition, to "work out their salvation," who have a principle of spiritual life in them, and have measures of grace and strength given them, answerable to what they are exhorted to, is not to make the gospel of Christ a mockery, since these can never be thought to be reprobates; nor does this contradict the decree of the reprobation of others, which springs from the sovereign and righteous will of God, and which is not, but sin, the cause of man's damnation.

2. It is asked,§ "If some physical and irresistible operation were required on God's part, which makes it necessary for us to will and to do, why are we then commanded to 'work out our own salva-

* Vide Whithy, p. 9, 10.

† Ibid. p. 295; ed. 2. 288.

‡ Whithy, p. 76; ed. 2. 75.

§ Ibid. p. 294; ed. 2. 287.

tion?" for can we act where we are purely passive?" To which I reply, that these words are spoken to men already converted, in whom the work of regeneration was wrought, in which work they were purely passive; though now, having a principle of spiritual life, and under the influences of the grace of God, were capable of being active in "working out their own salvation," which is something distinct from conversion and regeneration, and is to be understood, not in such a sense, as though men could procure and obtain spiritual and eternal salvation by their own performances, which is contrary to the Scriptures, which ascribe salvation in whole, and in part, to the free grace of God; contrary to the glory of the divine perfections of wisdom, grace, and righteousness, and inconsistent with the weakness and impotence of believers themselves: besides, the best works of men are imperfect; and, were they perfect, could not be meritorious, since the requisites of merit are wanting in them.

Add to this, that salvation is obtained alone by Christ, and is already finished, and not to be wrought out now, either by Christ or believers; and, were it procured by the works of men, the death of Christ would be in vain; boasting in the creature would not be excluded, and men's obligations to God and Christ would be greatly weakened; and, since this sense of the words is attended with such insuperable difficulties, it can never be the true meaning of them. Let it be observed, that the words may be rendered,* "work about your salvation," that is, employ yourselves in things which, though not essential to, yet do "accompany salvation," and are to be performed by all those who expect it, though not to be expected for the performance of them; such as hearing of the word, submission to gospel ordinances, a discharge of every branch of spiritual and evangelical obedience, for which the apostle commends them in the beginning of this verse, since they had "always obeyed, not only in" his "presence, but much more in" his "absence," he exhorts them to go on in a course of cheerful obedience to the close of their days, when they should "receive the end" of their "faith," that which they were aiming at, and looking for, even "the salvation of" their "souls." The Syriac version, if not a strict translation, yet gives the just sense of the words, by rendering them פלוחי פולחנא דחייכון "do the work" or "business of your lives," that is, your generation work; what God has cut out and appointed for you in this life; do all that "with fear and trembling," with all humility, not trusting to your own strength, but depending on the grace of God, "who worketh in you both to will and to do of his good pleasure."

3. This exhortation to "work out salvation with fear and trembling," being directed to such who were, at present, in a state of favour with God, and in whom God had "begun the good work," with others, directed to churches and persons, to fear, lest they should fall away, and finally miscarry, such as Prov. xxiii. 17, and xxviii. 14; Rom. xi. 20; Heb. iv. 1, and xii. 28; 1 Pet. i. 17, are improved into an argument against any absolute decree or promise of

* Nos vertimus, *operamini circa salutem vestram*, κατὰ τὴν σωτηρίαν ὑμῶν ἐργαζομέναι; imo quamvis sine κατὰ, dixisset simpliciter, τὴν σωτηρίαν ὑμῶν, ἐργαζομέναι sensus non esset, *salutem vestram efficite*, sed idem quam jam nunc dedimus, sicut 1 Cor. ix. 13, Apoc. xviii. 17, and Joan. vi. 27. Ita et hic ἐργαζομέναι αὐτὴν κατεργαζομέναι τὴν σωτηρίαν, non est *salutem efficere*, sed *circa eam operari et laborare*, ea tractare, quæ ad salutem faciunt. De Dieu, in loc.

God, in favour of the saints' final perseverance:* for it is said, "What ground of fear can there be, where God hath absolutely decreed to confer this salvation, and stands obliged by promise to afford those means, which will infallibly produce it?" To which I answer:

1. The exhortation to the Philippians to work out their salvation "with fear and trembling," is not to be understood of a slavish fear of hell and damnation, or lest they should fall away and finally miscarry; since this would have been a distrust of the power and faithfulness of God, and so criminal in them. Nor is it reasonable to suppose that the apostle would exhort to such a fear, when he himself wast "confident of this very thing, that he which" had "begun a good work in" them would "perform it until the day of Jesus Christ." Besides, the exhortation would be very oddly formed, if this were the sense of it, "work out your salvation with fear" of damnation; but as the phrase "with fear and trembling" always designs, wherever used, so here, modesty and humility, and stands opposed to pride and vain confidence; as in Rom. xi. 20, "Be not high-minded, but fear," which sense perfectly agrees with the apostle's general design in this chapter, which is to engage the saints to a modest and humble deportment in the whole of their conversation with each other, and in every branch of duty; and which he enforces by the example of Christ, in his incarnation, humiliation, and death; and in imitation of him, urges to a constant and cheerful obedience, with all humility of soul, without dependence on it, or vain-glorying in it; but ascribing it wholly to the grace of God, who "works in" us "both to will and to do of his good pleasure."

2. Several of the passages referred to, such as Prov. xxiii. 17, and xxviii. 14; Heb. xii. 28; 1 Pet. i. 17, are to be understood not of a fear of apostacy, but of a filial, spiritual, and evangelical fear of God; which is a grace of the Spirit of God, a branch of the new covenant, and of considerable moment to secure the saints from a total and final departure from God; "I will put my fear into their hearts," says God, "that they shall not depart from me."†

3. The apostle, in Heb. iv. 1, speaks indeed of a cautionary fear of falling; but yet in that does not exhort the believing Hebrews to "fear, lest any of" them "should fall short of entering into rest," as Dr. Whitby cites the words, but "lest any of" them "should seem to come short of it." Now, between "coming short" and "seeming to come short" is a great difference; and though there was no danger of their coming short of heaven, yet, inasmuch as through the disagreeableness of conversation, they might "seem" to others to come short; therefore, for the glory of God, the honour of the gospel, the credit of religion, and the good of others, it became them to be cautious, wary, and jealous of themselves, and watchful over their conversations, that they gave no occasion to any one to entertain such an opinion of them. Hence it appears that all the reasonings against the doctrine of the saints' perseverance to the end, founded on these scriptural exhortations, "to fear," are vain and impertinent.

* Whitby, p. 424—426, 430; ed. 2. 413—415, 459. † Phil. i. 6. ‡ Jer. xxxii. 40.

SECTION XLIV.

Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander.—1 TIM. i. 19, 20.

AMONG the instances of the saints' apostacy, stand,

1. Hymeneus, Alexander,* and their associates, who are here said to "put away a good conscience," and make "shipwreck of faith." "Now," it is said,† "to put away a good conscience" belongs to them alone who once had, and ought to have retained it; and to "make shipwreck of the faith," so as to "blaspheme" the doctrine which they once professed, is surely to fall off from the profession of it." And these instances are represented as a sufficient confutation of all the arguments produced from Scripture for the doctrine of perseverance. But,

1. It should be proved that these men were once good men, and had the truth of grace in them; otherwise they are no instances of the apostacy of saints. Hymeneus and Alexander, who are mentioned by name, were vile wicked men; the one was a "profane" and "vain" babbler, who went not from the truth of grace to a course of sin, but from a lesser degree of impiety‡ to "more ungodliness;" the other, who seems to be the same with "Alexander the coppersmith,"§ did the apostle "Paul much evil," and not only "withstood" his "words" and doctrines, but also those of others.

2. Their "putting away a good conscience," does not necessarily imply that they formerly had one, since that may be rejected and put away which was never had. Thus of the Jews, who contradicted and blasphemed the word of God, never received it, nor gave their assent to it, the apostle says,|| "ye put it from you," *αποθεισθε*, ye rejected it; the same word which is here used, and signifies¶ to refuse, reject any thing with detestation and contempt. These men always had an abhorrence to a good conscience among men, and to a good life and conversation, the evidence of it, and at last threw off the mask, and dropped the faith they professed, as being contrary to their evil consciences and practices. But admitting that this phrase does suppose that they once had a good conscience, this is not to be understood of a conscience really purged and cleansed by the blood of Christ; but of a good conscience in external show only, or in comparison of what they afterwards appeared to have. Besides, some men, destitute of the grace of God, may be said to have a good conscience in some sense, or with respect to some particular facts, or to their general conduct and behaviour among men; so the apostle Paul, whilst unregenerate, "lived in all good conscience;"** and it is said of the unenlightened heathens, that "their conscience also" was "bearing witness, and their thoughts the meanwhile accusing or else excusing one another.†† Now, these persons had put away, rejected, and acted contrary to the very dictates of natural conscience; theirs was become "seared with a hot iron," and so

* Vide Remonstr. in Coll. Hag. art. v. p. 17; Act Synod. p. 266; Limborch. l. 5, c. 82, sect. 15, p. 716.

† Whitby, p. 411, 412; ed. 2. 402.

‡ 2 Tim. ii. 16, 17.

§ Chap. iv. 14, 15.

|| Acts xiii. 45, 46.

¶ The Septuagint render the Hebrew word *סָרַף*, by it in Job, xxxiv. 33, Jer. ii. 37, Hos. iv. 6, and elsewhere, and also the word *לָקַח*, in Ezek. xvi. 45; both which signify to refuse or reject any thing with loathsomeness and contempt.

** Acts xxiii. 1.

†† Rom. ii. 15.

"spoke lies in hypocrisy, giving heed to seducing spirits and doctrines of devils."*

3. It will be granted, that to "make shipwreck of the faith," so as to blaspheme the doctrine which they once professed, is to fall off from the profession of it; but then to fall from the doctrine of the gospel, and a profession of it, and to fall from the grace and favour of God, or from the grace of faith, are different things. Man may fall totally and finally from the one, but not from the other; and it is not the grace, but the doctrine of faith, that is here designed, and is the sense in which it is often used in this epistle;† though supposing faith as a grace was intended, the phrase, "to make shipwreck of" it, is not strong enough to prove the total and final falling away of true believers, could such be thought to be here meant, since persons may be shipwrecked and not drowned or lost. The apostle Paul "thrice suffered shipwreck,"‡ and yet was each time saved. Besides, as there is a true and unfeigned, so there is a feigned and counterfeit faith, which may be in persons who have no true grace, and may be shipwrecked so as to be lost.

II. The next instances of the saints falling away are Hymeneus and Philetus, of whom the apostle says, that they "erred concerning the truth, and overthrew the faith of some.§ Now,

1. As was before observed, it should be proved that these men were once good men, true believers in Christ; whereas, on the contrary, it appears that they had only a "form of godliness," but denied "the power thereof," were "evil men and seducers," who waxed "worse and worse."

2. When it is said of them, "who concerning the truth have erred;" or, as Dr. Whitby renders the words, "have fallen off from the truth," for about such a rendering we will not contend; the meaning is not that they fell from the truth of grace in their hearts, which it doth not appear they ever had, but from the truth of the gospel in the profession of it, and particularly from that branch of it which respects the resurrection, "saying, that the resurrection is past already."

3. When they are said to "overthrow the faith of some," this is not to be understood of the true grace of faith, "the end" of which is the salvation of the soul, and is not to be overthrown by men or devils, but of a doctrinal faith, or an historical one, which is a bare assent of the mind to some doctrinal proposition, as here, to the resurrection of the dead, and which had a place in some nominal professors, who were, "ever learning and never able to come to the" saving "knowledge of the truth;" and after all these instances of falling from the truth, and of the subversion of faith, the apostle says, "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his:" so that these are no instances of the apostacy of real saints.

III. Many Judaizers in the church of Galatia, appear next much suspected to be in the black list of apostates, of whom it is said|| that they were "fallen from grace;" from whence it is argued,¶ that they therefore must have been formerly in a state of grace, and consequently, that such who were once known of God might fall from his grace and favour. But it should be observed,

* 1 Tim. iv. 1, 2.

† See chap. iii. 9, and iv. 1, and v. 8, and vi. 21.

‡ 2 Cor. xi. 25.

§ 2 Tim. ii. 18, 19.

|| Gal. v. 4.

¶ Whitby, p. 413; ed. 2. 403.

State of the Temperance Cause.

INTEMPERANCE is a crime of such magnitude that it ever has been, and must continue to be, followed with tremendous evils both to the souls and bodies of men. It violates alike the laws of the natural and moral world. In both, it is a hydra-headed monster intrenching itself in the very citadel of human happiness.

Many of the remedies, however, adopted for its removal, like the nostrums of empiricism, are worse than the disease; for, while they are wholly inadequate to the accomplishment of the end designed, they have a powerful tendency to promote a false standard of morality, a delusive religion, and a profanation of divine ordinances. Yet the temperance reform has been compared to the glorious reformation from popery; while its more judicious friends repudiate those unlawful measures to which allusion has been made. "In the bosom of the reformation, and from the midst of that mighty agitation by which the minds of men were shaken at that day, arose a set of men whose principles and conduct furnished weapons wherewith to assail the cause of truth, and defend the abominations of the mother of harlots, with a success far above what had ever attended open argument or violence. 'I believe,' says Luther, 'that the devil has raised up these men to bring the reformation into disgrace.'"^{*} The design of this writer is to condemn, on the one hand, the extravagant and unscriptural measures which have been adopted by pretended friends of temperance; and on the other, those secret enemies, or luke-warm friends of the cause, who oppose it on account of these extravagancies. The case of the reformation answers the purpose for which it was adduced, and administers a merited rebuke to both the parties intended. It would be gratifying did the parallel hold good in all respects; but a regard to truth compels us to notice one *essential* difference, which removes the temperance reform to an immeasurable distance from the reformation from popery. It was the Anabaptists and other similar fanatics that disgraced the reformation. It is the very LUTHERS of the temperance cause that have disgraced it; and, consequently, while *the reformation from popery was signalized by a greatly increased attachment to divine institutions, the temperance reformation is signalized by a rapidly growing contempt for them!* A radical—a deplorable difference! But such a charge must not be made without proof.

In September last EDWARD C. DELEVAN, the originator, and as he is familiarly called by the advocates of his measures, "The great apostle of temperance," addressed a general circular to all whom it might interest, soliciting information on three cardinal points of temperance reform, the second of which is in the following words:

Secondly, "Instances of relapse, immediately after a communion season, stating whether the fall could certainly be traced to the intoxicating cup of which he partook at the sacred ordinance. Instances of this kind, if stated, must be accompanied with the most unquestionable evidence; and, if possible, with the testimony of the unhappy individual himself, substantiated by his pastor."

The REV. JAMES ROMEYN, of Catskill, N. Y., an evangelical and respectable minister of the Dutch Reformed Church, is thus introduced to the public by some of the temperance reformers:

^{*} Religious Mon. Vol. xviii. No. for October 1841, p. 229.

"They waited on all the ministers to have their views on the subject, and they all sanctioned the effort to do good, except Dominie Romaine, of the Dutch Reformed Church; and he said he would lash any of his congregation that would go to hear us, but it did not stop them—it made them more eager to go. We stood on a box in the door-way, and addressed them outside and in, with good effect, without any more noise than if we had been in a church; and while the Dominie was lashing us in the church, we were trying to reclaim our poor lost brethren from the low degradation and the horrible pit they had fallen into. Who was doing most good, he attacking us in his church, or we who were trying to do good to our fellow men!"

The third "National Temperance Convention" which met at Saratoga Springs in July, 1841, adopted the following resolution:

"Resolved, That the tendency of all intoxicating drinks to derange the bodily functions, to lead to drunkenness, to harden the heart, sear the conscience, destroy domestic peace, excite to the commission of crime, waste human life, and destroy souls; and the rebukes and warnings of God in his word in relation to them, in connexion with every law of self-preservation and love, impose upon *all men* a solemn moral obligation to cease for ever from their manufacture, sale, and use, as a beverage; and do unitedly call upon us, as men and as Christians, not to pause in our work, until such manufacture, sale, and use, shall be universally abandoned."

Dr. McCarroll of Newburgh, recently published three discourses on the text "the fruit of the Spirit is temperance," in which the ultra doctrines of temperance are assailed. He denies that men are under moral obligations to abstain *totally* from *all* intoxicating drinks, *for ever*; and that the only effectual cure for intemperance of any kind is a work of the Spirit of God. In the course of his production he adverts to the miracle of our Lord at Cana of Galilee, and maintains, as all who believe the word of God must do, that the wine created by our Lord on that occasion was *intoxicating*. For this offence a writer in the *New York Observer* holds him as a blasphemer of the Saviour, and very complacently applies to him words which the Holy Spirit applied to Satan: "*The Lord rebuke thee.*" The Dr. and his Reviewer are too widely apart on this question. The Dr. thinks the temperance pledge immoral; his reviewer thinks it immoral to refuse it. We believe neither of them. The following position, is in the Dr's. own words.

"As very much depends, in regard to the settlement of any question, on having it clearly stated, I would state and briefly illustrate what I conceive to be the point in dispute. The ground assumed by total abstinence societies is unscriptural and immoral, not simply because they abstain, but because they abstain *under the plea of moral obligation growing out of a moral law, which binds men universally and always*. A man may lawfully abstain, either because his system is in such a state, through former habits of intoxication, that he cannot use these things without abusing them, or because he cannot conveniently obtain, or because he has no inclination for them. But, if he abstains because he regards the use of them, either *per se* or *per accidens*, either in themselves or their accompaniments, *involving immorality*, he brings a charge against the wisdom and benevolence of God, who has ordained and approved their use, and therefore contemns God."

Another writer asserts,

"That there were no peculiar reasons why bread and wine were used by our Lord in the institution of this Sacrament—that they have no peculiar significance or appropriateness; but that, almost any other observances which would commemorate and recall his death would have answered as well. In the *New York Observer* of October 30, 1841, is published a letter signed M. M. Noah, who, the editors of the *Observer* say, 'is well known as holding fast the faith of the Jews.' We are informed in this letter, that among the Jews, 'lemonade or cider from a whole and clean barrel may be and is drunk at the Passover,

where the proper wine cannot be procured,'—and from this usage of the Jews in celebrating the Passover, the writer argues, 'that at the Christian Communion Table, we can commemorate and sanctify the origin of the rite, (the Lord's Supper) without controversy whether the contents of the Sacramental cup be of fermented or unfermented liquor: it is intended to taste, not to drink.'"—

But we fear the reader is already wearied, if not disgusted, and shall forbear adducing farther testimony; for it is believed enough has been cited to establish beyond controversy the heavy charge brought against the *leaders* of the temperance reform, namely, *that their reformation is signalized by a rapidly growing contempt of divine institutions.* And here we might rest by affectionately calling upon our brethren in the Associate church who have recently become so enamoured with some of the modern reforms that they are in imminent danger of departing from the ancient usages of our church, to pause in their career, to bethink themselves seriously before it be too late. The General Assembly are throwing off this incubus. Seceders are taking it up! "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

But a word or two of comment on the foregoing extracts may not be unprofitable.

1. They blasphemously arrogate to themselves a morality which impliedly condemns the Saviour of lost men, who in respect to his divine nature is essentially holy, yea, "glorious in holiness," and in respect to his human nature was holy, harmless, undefiled and separate from sinners. A fearful consideration! Again, while they promise liberty to others, they are themselves the slaves of sin.

2. They set at naught the kingly authority of our Lord Jesus Christ, in the exercise of which "he took the cup, when he had supped, saying, This cup is the New Testament in my blood; *this do ye*, as oft as ye drink it, in remembrance of me. For as often as ye drink this cup, ye do show the Lord's death till he come." Thus they are treading in the footsteps of those who took "counsel together against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." And surely, he that sits in heaven, "shall speak unto them in his wrath, and vex them in his sore displeasure."

3. They are rushing back into the church of Rome. They take the cup from the laity. Consequently, the sagacious priesthood of Rome have recently discovered with equal surprise and delight that this temperance reformation is her own darling brat, and though the illegitimate offspring of illicit intercourse with protestants, after legal divorce, she has adopted the foundling, not the less pleased that protestant blood is running in its veins, and is now dandling it upon her lap with all the fond caresses that a virtuous matron could bestow upon her legitimate, and much loved offspring. In this act Rome has consulted her interest. It has already brought her a revenue of gold and protestant kindness, and animated her hopes of a speedy possession of this republic. May the Spirit of the Lord lift up a standard against her!

4. They are elevating reformed drunkards, some of whom have reformed every month during a period of five or ten years, above the authorized ministry of reconciliation. The offence of the Rev.

James Romeyn consisted in this, that he refused to forego the regular Sabbath duties of the sanctuary that *he* and his people might be edified with the vulgar ebullitions of an inebriate. We have personal knowledge of one of these reformed lecturers, a man of shining intellectual parts, trained to one of the learned professions, who has been conveyed during the last ten years more than *fifty* times into the insane department at Blockley in a state of beastly intoxication, perfectly senseless, sunk far beneath the level of the brute creation! Had this man been admitted to a communion table during any of his reforming intervals, as many such are in some branches of the visible church, it would be proof positive in the estimation of Mr. Delevan that the sacramental symbol caused his relapse! It will be said that this is an isolated case. Be it so; yet it is important as far as it goes. For it is by a close inspection of individuals, that we arrive at an accurate knowledge of the species. We do not, however, intend to intimate that there are no reformed drunkards, but we intend to maintain that their number is greatly overrated. As our room will not permit us to give Mr. Romeyn's reply in full, a few extracts only are inserted.

"The delegates said, 'that this was a new dispensation—that no cause could compare with the importance of this at this period—that objections were not to be regarded—that when Jesus Christ came and did good on the Sabbath day, the Jews cavilled, but did he stop! and should we? No reason has been named why we should abandon the purpose of meeting.' Self-respect compelled me to cut short the interview."

"I have not abandoned the principle or promotion of Temperance, and I envy not the man his conscience, or sense, or candour, who would found such constructions as are in vogue on the bare fact, that *I, a minister of the gospel, have dissented from the occupancy of the street on the Sabbath day, by Reformed Drunkards, at the expense of silencing the preacher of the gospel, and closing the churches, and suspending stated services, and that I have dared so to express myself.* This is the point at issue, and this is the head and front of my offending. I had hoped that the temperance cause was the handmaid, and not the mistress of religion."

"When I joined the Temperance Society, I was not aware that I became a member of an anti-Sabbath Society; but let it only be understood that the first efforts of its strength are to be put forth in seizing the pillars of the Temple of God, and shaking it to its centre, and crowding away the ministers of reconciliation from their places before His altars, and I warn you there will a reaction commence, which will reduce your thousands to hundreds, and give abundant matter for regret and reflection 'in the cool of the day.' The influence of this step here, save so far as it has been counteracted, has been to distract the peace of the community, to break in upon the most salutary and valuable associations of the heart and conscience with the Sabbath, to tap the sanctuary, and fill the highway, to exhibit the proclamation of temperance in its earthly bearing, as having claims to the character of 'doing good on the Sabbath day,' superior to that of 'preaching Christ crucified,' to throw to the winds stated services, and to give to reformed drunkards precedence in imparting instruction and directing the public mind, over men recognised as the ambassadors of Christ."

"A street speaker of last week (formerly a preacher, as I am informed,) furnished additional light on the *philosophy of these operations.* I heard him distinctly say 'that Christ came on a special commission to reform and bless, and that God had now raised up reformed drunkards for similar ends.' He quoted the expression 'beginning at Jerusalem,' and applied it to the cause in hand, 'beginning at Baltimore.' He spoke of the call of Paul and his preaching the gospel *immediately* while he had yet the commission of the High priest in his pocket, and called on the intemperate to sign the pledge even though drunk, and as soon as sober, to go forth and preach as he did. He claimed for Temperance, all the Scriptures claim for Christ. 'This,' said he, (the pledge)

'is the anchor of your hope, the shelter from the storm, your munition of rocks, your refuge from the tempest, the shadow of a great rock in a weary land.' 'Ministers,' said he, 'tell you that no drunkard can inherit the kingdom of heaven; but now you see they can!' I could not but ask myself, If all this be true, what is the use of the cross of Christ? If men can by a pledge raise themselves from the depths of intemperance with all its debasing and hardening influence, what cannot be done by it! The balm of Gilead is an obsolete and exploded remedy, and the sinner may warrantably say to the Great Physician, 'What have I to do with thee?' Yet there I saw by the glare of torches, smiling approbation; at least one minister, officers of churches, professed members of Christ, a population surfeited with religious privileges, and nothing to indicate an exception to sentiments so startling, and so daringly casting to the ground the Redeemer's crown and sceptre. Let the church sing on her Sabbaths, 'Arise and enter into thy rest then, and the ark of thy strength, clothe thy ministers with salvation, and let thy saints shout aloud for joy;' here are men and a cause, *as conducted*, and an influence that dare to lay their hand upon it and arrest it. I would as soon have dared to take down the brazen serpent from the pole in the camp of Israel, to have substituted the pledge in its room and to have made proclamation, 'Look unto me and be saved,' as to have profaned the Scriptures thus."

"Where the Temperance cause or any specific form of temperance operation parts company with the order of the gospel and the authority of Jesus Christ, and denies expressly or impliedly the excellence of his knowledge, I part company with it. There are other things valuable beside Temperance, and other things beside Intemperance which exclude from the kingdom of God, '*reviling*' and '*intrusion*' under 'the puffing up of a fleshly mind' no less than *drunkenness*. I am also aware that it has been '*told in Gath*' and that the *uncircumcised rejoice at the position I have taken*. What connexion there is between the merits of the Temperance cause and the question respecting what I deem an *abuse of the Sabbath*, in the prosecutions of it under the circumstances of the case, it is difficult to discover, or how a person's views on the latter are a test of his principles on the former subject. I desire to speak modestly of my influence, and have never on this or other public occasions, come forward save by solicitations, and have, perhaps, often kept back where it was my duty to have gone forward."

"But be the influence of my sentiments more or less, let not the freighter, or retailer, or drinker of ardent spirits hide behind it. As they have refused to yield heretofore to my reasonings and expostulations *repeated so often*, it is with a peculiarly ill grace that they now pretend to be confirmed in their course by what I have said on the question before us *in a few words*, or that the hitherto professed friends of Temperance stand by *consenting to the truth* of these reasonings, and attempt to throw on me the responsibilities of their action. I feel no more indebted to the generosity and candour of the temperate for admitting their conclusions, than I respect the stupidity that would with grave sincerity try to shelter itself under such a plea; and I may add, that I respect the understandings of neither in its use. I do not thank the retailer or any one else for the use they make of my name in continuing the traffic or indulgence. I deny their right thus to use it. I disclaim communion with them in their work-of death. I believe the traffic to be an immoral one in the eye of the divine law, and deadly in its influence on both soul and body. Suppose (as is the case) that some who vend or use it, have agreed with me in my views of the claims of the Sabbath. I am rejoiced that they can *see right* at least on one point, and can give credit for a correct course of action, even in a man who has told them often and without reserve 'that they are the enemies of the cross of Christ.' Those who rebuke them for *their debasement* might profitably take a lesson from *their judgment on this point*, at least in the things of God. But if their passion for the profits, or stimulus of alcohol leads them to wrest my doctrine for their own ends, am I accountable? Can I believe nothing in common with other men without being held responsible for whatever departure from truth in sentiment or godliness in practice they may be chargeable with? Must I cease to believe grace, because men turn it to licentiousness, or deny the being of God because Devils also believe? And must I become an Atheist from a principle of pure devotion, and when the professed friends of temperance and religion deliberately take ground where conscience certainly does not 'prick them on,' but where conscience constrains me to stand back, and

where they compel me to 'withstand them to their face!' Are they willing that this attempt to throw on me the guilt of other men's sins, and of making a breach in the temperance ranks, should go forth to the world as a specimen of what the world has gained by their cause on the score of *logic* and *candour*? Is the friend and advocate of temperance to be regarded as a hack, always harnessed? and is it rebellion and iniquity to be punished by the infliction of popular resentment if he refuses to go as far and as fast and in whatever direction any driver may choose? I have read of men who were 'fierce for moderation' and quarrelsome for peace, yet never before have seen so striking a specimen of a most intemperate zeal for temperance."

5. Their great leader, EDWARD C. DELEVAN, is assuming a kind of unauthorized ecclesiastical supervision over the churches. He virtually assumes without consecration the powers claimed by the episcopal bishops. He calls on all the faithful to furnish such information as shall enable him to determine as to the expediency or in expediency of *repealing* a divine institution. That any respectable portion of the church of God will yield to his arrogant and unauthorized claim we do not for a moment believe. And yet, we are told the temperance society is *only* a civil institution; that if it is right for one man to abstain, it is right for many to join with him, to appoint officers to collect money, to publish, &c., till all are persuaded to unite. And all this is very true in theory: But how comes it to pass that this *civil*, harmless thing has put forth its rude and reckless hand against the divinely appointed symbol of that blood by which the church is redeemed from all iniquity? How does it happen, that, with a daring impiety beyond any thing which has hitherto disgraced this apostatizing age, it impiously desecrates one of the seals of God's covenant, by which the church is constituted "A holy nation, a royal priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ?"

6. They undervalue the atoning blood of Christ, and substitute in its room a mere pledge seldom or never kept, of abstinence from one single sin. This pledge is their justifying righteousness, their passport to future glory! The Holy Spirit has certified to us that "drunkards shall not inherit the kingdom of God," 1 Cor. vi. 10. But, say your reformed drunkards, "Now you see they can;" the PLEDGE "is the anchor of our hope!" "Now the works of the flesh are manifest; which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." Gal. v. 19—21. But a simple pledge of total abstinence from all intoxicating liquor, is to remove all these evils! Let it not be said that the temperance societies generally condemn the proceedings of these deluded men. As individuals in private conversation they may express disapprobation; but the societies, and their publications approve and laud, while the language of unmeasured denunciation is meted out to the few faithful ministers of religion who have lifted a warning voice.

7. They overlook or treat with despite the Spirit of God, the great applier of the redemption by our Lord Jesus Christ. They evidently belong to that "generation which are pure in their own eyes, and yet are not washed from their filthiness." The *natural* man has discovered in the temperance pledge a *natural* religion suited to his nature. He discerns natural things by natural light; for "the things of a man, knoweth the spirit of a man;" but "none knoweth

the things of God, but the Spirit of God, and he to whom He will reveal them." We should strive to deliver the souls of men from a delusion so destructive to their everlasting well being.

8. They slander true religion. Mr. Delevan's inquiry implies that Christians have not sufficient control over the appetite to resist so slight a temptation to drunkenness as is a taste of wine in the ordinance of the supper. Whereas the scriptures prohibit the approach of all persons to that holy ordinance who have not obtained a victory over the lusts and affections of the flesh, as to their reigning power. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." But we forbear, with the remark, that we disclaim all fellowship, all sympathy with those who either retail or use distilled alcoholic liquors as a common beverage. The keepers of common dram shops are not entitled to receive the seals of God's covenant. In their work of desolation and death we can have no participation. So, on the other hand, we abhor that course of conduct which, under pretence of reformation, would break down the carved work of the sanctuary. To these conflicting parties the words of our Lord should be addressed: "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God." "If ye have not the Spirit of Christ, ye are none of his."

Response to Mr. Martin's Call.

MR. EDITOR,—In the November No. of the Monitor I perceive a call made upon me by Rev. James Martin, for information respecting the author or authors of the erroneous doctrines combated in my sermon. I had supposed such information to be wholly unnecessary; and when I sent brother Martin a copy of my sermon I took it for granted that he would be at no loss to ascertain who was meant. In this, it seems, I was mistaken, and if so, I very cheerfully give Mr. Martin the information sought.

The leading error combated in my sermon is thus introduced to the reader's notice. "The discovery has, it seems, been made, and made within the Associate Church, that decisions of church courts inflicting censures, however unjust such decisions may be, are valid and binding in every case, provided they are based upon a *relevant charge*."

In the above extract the reference was to a sermon by Rev. James Martin, Pastor of the Associate Presbyterian Church in Albany, entitled, "The duty of submission to church rulers explained and enforced." The following passages from said sermon are appealed to as containing the doctrines noticed above more plainly than it is expressed elsewhere, although it runs through a considerable portion of the discourse.

P. 10. "From these unquestionable premises it will follow, that officers in the church cease to be such, whenever the church in her wisdom sees fit to recall the authority with which she had invested them. This recall of authority, it is always presumed, is effected by the same executive power in the church by which it was conferred. For the church both in investing persons with office and in divesting them of it, acts through her judicatories, as the public and divinely appointed organs of her will in these matters.

Now, *that* recall of authority by which rulers in the church cease to be such, must indeed be *for cause*. For deposition from office for no assignable cause, but by a mere act of arbitrary power, is a thing not supposable in the church of Jesus Christ. There must, therefore, be a relevant charge and a judgment or verdict of "guilty," grounded upon it before there can be a legal degradation from ecclesiastical office."

P. 14. "We therefore, fearlessly maintain, that in every case of deposition grounded on a relevant charge, there is an entire cessation of office, even though an error in judgment may have been committed in the *finding* of the judicatory with respect to the proof of the matter or matters charged. Every judicatory of the church may err in their decisions. They may err in clothing individuals with office, and they may err again in divesting individuals of office. Infallibility is no where promised them, neither do they claim it. The church in her solemn compact with the ruler, at his ordination, gives him no pledge that she will be infallible in all her judicial dealings with him. She can only be regarded as promising to act according to her light, and in accordance with the best of her judgment. Hence, her depositions from office on relevant charges, even though founded in errors of judgment, are valid and binding."

If the above extracts do not teach that "decisions of church courts inflicting censures, however unjust, are in all cases valid and binding, provided they are based upon a relevant charge," language has no meaning. Now, sir, here is neither the "windmill" of the knight of the rueful countenance, nor Mr. Martin's "man of straw," but the bona fide "giant" in propria persona.

Yours, &c.

A. HERON.

A word, Mr. Editor, in reference to your late violent and unprovoked attack. As soon as you will condescend to infuse into your attacks a small portion of the spirit of the Christian, or the courtesy of the gentleman, I may reply. As the matter is, I cannot stoop so low.

A. H.

REMARKS.—When my article respecting "*The State of the Church*" was printed; it was not *then* expected that Mr. Martin's call on Mr. Heron would be published. This explanation is necessary, as the appearance of my article, in the same number with Mr. Martin's call, will look, to those unacquainted with the circumstances, like interference on my part. But since the call has been published I desire to avoid even the *appearance* of interfering with the point in controversy between the parties, till they have been heard. I shall *then* probably speak for myself should I see cause. In the mean time it may be observed, it was not anticipated that our friendly advice would *touch* brother Heron so *sensibly*, as to throw him upon his *dignity*. What a pity he had not thought of this course sooner! It will, however, probably be conceded, that his note is a *specimen* of dignity bordering on the ludicrous.

We cannot, however, find so great injustice in our hearts as to let this note pass without a word or two; as it has a tendency to place

Mr. Heron in a false light. We have no *personal* hostility towards him, as he well knows. Indeed he is not the kind of man to excite *personal* hostility, but personal respect. He knows how to be eminently useful in the church. But we conscientiously believe his *public* course to be eminently mischievous, as it has evidently a *schismatical* tendency. It was to *that*, and that only, our attack was intended to apply. In private he is amiable and entertaining; a good preacher; and for despatch of business has few equals. It was, therefore, perfectly natural that the church should be solicitous to retain his services, and concede much to him in the way of conciliation. Consequently she bore patiently protest after protest from him against her necessary action. In 1840, at Baltimore, he laid in reasons of protest,* in which he claimed in substance the right to hold ministerial fellowship with the excinded brethren. This was issued by permitting him to hold "his individual opinions respecting Synod's acts of administration," on his giving a verbal pledge to Synod that "he never intended to EXERCISE that right." Here, then, was an act of forbearance and condescension on the part of Synod which ought to bend a stiff-neck. But not only has he *held* his individual opinion, but reduced it to *practice*. Moreover, he holds the church up to the world in his sermon as more erroneous than the Romish Anti-christ, instead of taking the constitutional steps for the removal of error, did it exist in her bosom. His public official acts, and his publications from the press are legitimate subjects of public discussion. And the public possesses, and will exercise the right of comment upon them. Let no man, then, accuse me of personal feeling towards brother Heron. He never wronged me personally. Nor would I wrong him personally were it in my power, which it is not. But here lies the point; Mr. Heron is "not a novice." He would thank no man to ascribe his *public course*, which we designed to make him look at in its true light, to inadvertency or error in judgment. He knew its pernicious tendency. This he will not deny. And others, whether they speak it or not, know it is carrying out still farther the principle of his protests, agitate, agitate, agitate! He ought not then, to be so *very* angry, because we merely recommended him to be quiet, and pay that regard to the outward peace and harmony of the church becoming in good men, of which I hope and believe he is one. Should these remarks bring Mr. Heron down from his dignity, he shall enjoy the use of our pages to say any thing he may judge necessary in self-defence.† For since the present *state* of our church MUST BE DISCUSSED, till the causes of offence be removed, and we get back upon the true ground of our principles and discipline, we intend to give all parties fair play and a full hearing. Let them now discuss, under

* Rel. Mon. vol. 17, p. 19, 20, 21.

† If he still choose to occupy his present *lofty* position, he may continue to sit in the solitude of his own greatness without farther molestation from us.

their proper signatures, every thing, rebut every thing, said by us or by correspondents, till they are fully satisfied, and let every individual bear the responsibility of his own productions. If any of our ministers or people have any thing to object against the Letters now publishing by Mr. Miller, let their objections be presented. We are compelled to this course by the force of circumstances beyond our control, and if perfect freedom of discussion be allowed, none will have a right to complain.

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Resolutions of Unity Congregation.

BROTHER WEBSTER,—It is now a considerable time since the following resolutions were passed by Unity Congregation. The plan seemed new; as an individual, I thought it best to lay them aside for awhile, and make them a matter of serious and continued meditation, and also of conversation with the friends of the oppressed. I am, however, strengthened by time in the conviction of the truth of the plan proposed; *moderate* men will oppose it: this class of members and preachers have in every age been a draw-back upon a reformation. Erasmus, and sometimes even the good Melancthon, did the reformation more injury, by throwing cold water upon the "fire" of the reformers, than did the whole host of popish priests, the half friend of a cause is worse than none; these middle men will be first to raise the cry of fanaticism. This we cannot help, but there is one thing we believe, that when God will make our cause triumphant, these men, like Saul of old, will be found hid among the stuff of human policy and carnal wisdom, equally useless to the man-stealer and the abolitionist. We know there are difficulties in the way that we cannot see how they can be removed, but "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

Yours, J. W.

At a public meeting of Unity Congregation, August 26th, 1841, notice having been given from the pulpit on the previous Sabbath, and the object of the meeting having been stated at that time, the congregation met this day accordingly, and being regularly organized by its standing officers, the following resolutions were submitted and passed, as their declaration of sentiment respecting the duty of the church in sending missions to the slaves in the United States.

I. That in our opinion, there is a great impropriety in missionary efforts to send the gospel to heathens abroad, by any branch of the church in this land, while these missionaries have to travel over nearly three millions of their fellow men at home, whose bodies and souls are chained in heathenism to bondage the most servile, and are in a situation the most brutal and degrading.

II. That while many branches of the Church of Christ in the United States are actively engaged in using means for Christianizing heathens abroad, by their missionary efforts, they are at the same time much more successfully engaged in heathenizing men at home, by being actually slaveholders, or their apologists, and thereby give their highest approbation to slavery, by which men are deprived of all their natural rights. By annihilating the marriage covenant, and thereby subjecting them to adultery and every kind of prostitution, much more abominable than any thing known in the interior of Af-

rica. By destroying all the natural ties by which society is united. By destroying parental authority, and even parental and filial affection. By depriving them of education, and thereby withholding the word of God and all the means of grace. By robbing them of all their just earnings, and thereby laying a strong temptation before them for the commission of theft and robberies. By oppressing and cruelly abusing them, because they will not labour as faithful beasts of burden, and what is worst of all, by removing them from membership in the human family, and converting them into *things, articles of trade*, and thereby prejudicing them against Christianity, riveting their hatred to all the means of their own salvation, and sending them down to destruction without a vision. While any branch of the church countenances and even practically approves of a system of wickedness so shocking to humanity, who can give credit to their tears, their prayers, and to the sincerity of their efforts for heathens abroad?

III. That as the Secession church, has, by the good hand of God upon her, removed slaveholders out of her communion, and thereby testified against the sin of slavery, and so far as an opportunity is offered, in her highest court, she is engaged in casting the spirit of slavery out of her communion, because she is unwilling to have any fellowship with the unfruitful works of darkness: So now, we believe it is her duty to engage in the work of extending the gospel, and telling the heathens what great things the Lord hath done for us.

IV. That there is no class of heathens who demand our sympathy and attention more than the slave; we are their debtors; our robberies have not only extended to their temporal, but also to their spiritual concerns; we are bound before God, our common Father, to make restitution, and above all, to restore to them the means of eternal life, and were it possible, to give them this great blessing even in their present state of slavery, it would give them consolation under their great trials, it would teach them submission under their oppressive taskmasters, until their JUDGE would descend and break the "rod of the oppressors," and administer *right* to slave and master. Thus insurrections and bloodshed would be prevented, and such means only would be adopted by the slave for his emancipation as are consistent with the gospel of peace and the love we owe to one another.

V. That as God is calling us to this great work, as instruments in his hand for evangelizing them, so we have reason to hope that in his kind providence he will open a door of access to the slave, either by breaking his yoke, and granting universal emancipation, and then every obstacle would be removed of spreading the gospel among millions of heathens in our midst, or by so operating on the minds of their masters, as that they will permit missionary stations among them. Divine Providence can operate in their halls of legislation, their hearts are all in his hand, "as the rivers of water he turneth them whithersoever he will."

VI. That we will at this meeting, appoint a committee of our members, who will correspond with different individuals in the south, in order to find a suitable location for a missionary establishment, and also to find some individuals who will say, "Here am I,

send me:" and if every exertion fail, it will only make us increase our labours for their emancipation, in order that they may peaceably enjoy the gospel.

VII. That we will now open a subscription for such missionary purposes. That we will ask the Associate Synod of North America to undertake this great work of mercy, and we agree to make payment to such treasurer as they may choose to appoint, and we do earnestly call upon the friends of the slaves in other congregations of the secession church to engage in this good work, and to contribute willingly. Our work will not be in vain in the Lord. And, farther, that we will never cease our efforts, our prayers, and our pleadings with our heavenly Father in behalf of the slave, until he is visited from on high, and until he enjoys, in common with us, all his natural rights, and the administration of all the blessings of the covenant of grace and every one of them be permitted to sit down under his own vine and fig tree, and none to make him afraid.

WILLIAM McCASKEY, *Chairman.*

JOHN BICHAM, *Secretary.*

Abstract of a Sermon preached at Unity.

And that repentance and remission of sins, should be preached in his name among all nations, beginning at Jerusalem.—Luke xxiv. 47.

THE revealed will of Christ, King and Head of the Church, is the only rule of her faith and practice, her own policy can dictate nothing. There were a great many parts of the world where it would have been much easier to begin to preach repentance and remission of sins, than at Jerusalem; but the labour would have been lost any where else, because our success in the church either at home or abroad, depends upon the infinite agency of the Holy Spirit, but this power will only be exercised in carrying out the will of Christ, John xvi. 14. While we would point out to you the suffering state of millions of the heathen world that are sinking down to everlasting ruin, while we would invoke every sympathy in their behalf, we should, at the same time, inform you, that to do this great work successfully, we must do it rightly, and therefore while our Lord calls them to go forth and preach the gospel to all nations, he marks the spot where their labours are to commence, it is at Jerusalem,—“Beginning at Jerusalem.” I would here premise,—

1. The persons who are to carry these glad tidings must be regularly commissioned: Neither talents, literature, nor piety will justify a man in preaching the gospel of Christ, Heb. v. 4.

2. They must declare the whole counsel of God, Acts xx. 27. That minister is a poor time-server, who will preach one kind of sermon in South Carolina, and another in New York, or Ohio: as if civil law were the gospel standard, or a gospel sermon the mere creature of circumstances. How pitiful must that minister appear to a faithful servant of Christ, who, when you ask him if he preached as boldly against slavery in the south as he would in the north, will reply, O no, it would never do to touch that subject there. We tell such ministers, *that is the place* you should have touched it, or you should not have preached there at all. While it is our duty to

preach, it is our duty to preach aright; that is, to declare the mind of God against every evil around us. A gospel minister should never stand in a pulpit *gagged*: let him either keep out of the pulpit or appear there in Christ's stead. Having premised these things, we propose, through Divine aid, to discuss the following doctrine.

That while it is our duty to preach the gospel to all nations of the earth, we are nevertheless bound to begin with the heathens among ourselves.

I do not intend in the discussion of this subject to call your attention to the various tribes of Indians among us: they too are robbed and chased from their homes, by a nation nominally Christian. They, too, have immortal spirits. The attention of the church is, however, to some degree called to this subject, and a few missionary stations are settled among them: this our country will not oppose, unless it interferes with our moneyed concerns; but when our avarice demanded their homes, missionaries were sent to a loathsome penitentiary to lie among murderers and thieves, for no other offence than preaching the gospel to them: this is America, and this the country against whose sins so few ministers will lift their warning voice. But I shall call your attention to a still more numerous class of heathens among us,—The slaves,—a field of labour in our midst almost entirely unoccupied.

In discussing this subject we shall,

I. Mention some of the difficulties that stand in the way of giving the gospel to *our* slaves.

II. The encouragement that we have to go forward in the discharge of this our duty.

III. Speak of our duty upon this subject.

And here we have first to speak of the difficulties.

1. A great difficulty arises from the civil law. We are met in every attempt we would make by the civil law, prohibiting our interference with their chattel property. The throne of iniquity is erected, in our country it stands supreme, as the author of the slave code above the throne of Jehovah: against the unrighteous decrees emanating from this wicked throne, have ministers of Christ in all ages to contend. All the sufferings and trials of every kind to which the apostle Paul refers in Heb xi., arose from these decrees. When the great King and Head of the church enacted the law requiring the apostles to begin their missionary labours in Jerusalem, the whole civil authorities by that plan enacted laws in direct opposition, and appended the severest penalties to their statutes, declaring that they should neither begin nor continue their ministry there, Acts iv. 18. This law was as positive as any of the same character in Virginia or Georgia.

2. We have reason to believe that these laws will be all enforced. We believe that they are in earnest: so even the statutes of the pope in the dark ages, and when the spirit of the reformation developed the truth of Christ, it gave occasion to the true spirit of popery to develop itself in every form of torture the devil and the pope could invent. The Jews at Jerusalem, like the slave-holders in the south, and their pro-slavery friends in the north, were ready to prove all their institutions from the Bible, and therefore thought that they were standing as a guard over a Bible institution. The pope of

Rome also thought all his institutions divine; therefore all these powers acting under the prince of darkness, and faithful to his laws, stand ready to execute them to the uttermost. They have taken the devil at his offer, and for the sake of the possessions of this world, they have become his faithful worshippers, and are ready to carry out all his laws.

3. Another difficulty is the lawless state of society. Slavery itself in the south, and its spirit in the north produce mob violence. Our Lord himself suffered by this lawless power, Psalm xxii. 16. Paul also was the victim of this influence, and that too in Jerusalem, where they had to plant the first missionary station, Acts xxi. 30, 31. Indeed, Jerusalem was almost totally under the administration of this power: misrule placed its standard in that city: its destruction presents you with the results of mob violence. A history of blood that never had its parallel. The same spirit prevails throughout the south among slave-holders, and in the north by their apologists, and will issue in a scene of blood unless the Lord in his mercy prevent. You must always expect the reign of disorder and anarchy where slavery exists, the whole system is rebellion against God, and where it reigns you cannot expect peace. Nothing will hinder your missionaries more than this; it is a force from which there is seldom any appeal, either to the civil law or to the sympathies of men.

4. The last great obstacle to which I shall refer you, is public opinion. It is all on the side of oppression; all agree to degrade our brethren not only in bonds, but even those who enjoy a kind of liberty among us. Our Lord Jesus, owner of heaven and earth, invites these brethren to his table, while but few of us would invite them to our earthly table. Our Lord would exalt them, we would degrade them. Our stylish and neat preachers, will solicit with fervour, and with fine eloquence, your efforts and your money for foreign brethren, but they would disdain a black brother, and would refuse to invoke any blessing from God or men for him; and, indeed, before these gay preachers will do any thing for these brethren so degraded, you must cast them far beyond our country; you must turn him from his native home, and sever every natural tie he has on earth; and all this as an offering to public opinion; and, indeed, no missionary will be of any service to us, in this great work, but that man who will prefer the love of his Lord to public opinion. I suppose that public opinion in Christian America is no more in favour of our slaves than it was in Turkish Algiers, in favour of their slaves; and, perhaps, is less reasonable, as slavery never was as bad in Algiers, as it is in America. In Algiers the chastity of females was guarded from violence under the penalty of death, and the moment a slave turned Mahomedan, he was liberated; but to none of these does the slave code pay the least attention.

I think public opinion our greatest enemy: were it possible to engage in this good work, we would encounter all the difficulties of the south: it is here our opposition is the greatest. Fill the north with the spirit of liberty, and raise in public opinion, the slave to the high station of a human being, we will then feel as in bonds with them, and hasten to their rescue.

These are a few of the difficulties we have to encounter in this *Christian republic*, in spreading the gospel in our own country, and

the great majority of the church has adopted these laws, which would degrade popery or Mahomedanism, as her own; and every petition any would present who have become enlightened on this subject, to the highest judicature on their behalf, are unworthy of being even noticed. "Tell it not in Gath!"

But we now proceed in the second place to mention some of the encouragements to go forward in this good work.

1. These slaves are among the subjects of the special promises; and, indeed, occupy the most conspicuous place: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." These oppressed, these needy, even so degraded that they were considered too mean to talk about, a mere sound of scorn was all they merited, here called a "puff," these are the very individuals so favourably noticed in this passage, and for whose temporal and spiritual deliverance Jehovah here pledges himself. So, again, when our Lord would ride upon the heavens in the majesty of his glory and might, the first and great object of this manifestation of his glory was the widow, the fatherless, and the slave, an object to which many would not even deign to stoop. "Extol him that rideth on the heavens, by his name JAH, and rejoice before him: a father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families, he bringeth out them who are bound with chains." Psal. lxxviii. 4, 5, 6. We said before that slave-holders were in earnest, and would execute their threats, either of mob-law, or the slave code; so here we tell you God is in earnest in what he says; he will be as good as his word. We need not multiply passages on this subject, scarcely can you open a page in the holy scriptures without seeing them. It is very encouraging when you find church and state united, making friends, like Herod and Pilate, and mutually agreeing that chains must remain upon the slave, that the doors of their prison must remain shut, that their cries and petitions shall never be heard. We see that the Lord of hosts has undertaken their cause, and has engaged to break the rod of the oppressor: it will be done.

2. God has engaged to remove every obstacle in the way of sending them the gospel: hence, we have this work as one great object of Christ's mission into the world; it is "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isaiah xlii. 7; and on this subject, no courts or legislative bodies on earth need pass any decree to keep them from enjoying the gospel. The decree passed in heaven will prevail, Peter, Paul, and Silas were bound, and so sure as their chains fell off, so surely will the chains fall off the slave; God will set men free "who are appointed to death by men." Too many, are however, looking on, waiting to see if God will effect this great work by miracle. They seem to think they have nothing to do; but, brethren, God will bless righteous means used, and if you choose to stand still all the day in defiance of his laws, it will be at your own risk. God will find labourers, he will finish his work at the appointed time.

3. The divine promise secures to the slave, however he is now degraded, an elevation to all the places of honour and profit common to their fellow citizens. Law and privilege are of equal extent, and

they and we have one common law written on our hearts, and of course are naturally entitled to the same privilege. Hence, equal and universal equality of all men, irrespective of nation or complexion, will prevail, when the kingdom of Christ will be universal. "In that day, there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt, and with Assyria even a blessing in the midst of the land, Isaiah xix. 23, 24. Among many great evils that will fall before the reign of Christ, the sin of respecting the persons of men is one, this is sure, Acts x. 34, 35. He "will say to the north, Give up, and to the south, Keep not back." Nay, whatever will be their complexion, they will "come carrying their sons and their daughters upon their shoulders." The converts of Ethiopia will come with those of Egypt and other nations Psal. lxxxvii. 4.

4. We observe, that the meanest slave in the south who shall be brought to Christ by the means of grace and salvation, will be a "King and priest of the most high God." They shall not only be brought to the dignity of judging men, on the day of final judgment, but on that day they shall judge the very angels. I suppose it never once occurred to the rich man mentioned in the gospel of Luke, chap. xvi., that the poor miserable creature who had neither physician nor friend but dogs, was one of those judges before whom he had one day to appear, and who was to engage in a decision respecting him, from which there was no appeal; and I equally suppose that it has as seldom occurred to a slave-holder, that some of these naked wretches they hold as property, and who, when under the lash, will cry and shriek for mercy, will one day sit on thrones with Christ judging righteously both master and driver. Now, my brethren, when our Lord will commence gathering his children from among the slaves, tell me who is going to hinder him? Our country, unless it gives way, will go down like Syria, Egypt, or Babylon, with the uncircumcised, with them that dwell in the dust. The promise for the in-gathering of his children, will secure the triumph of the means of grace.

But, in the third place, we were to speak of our duty in this important work.

1. God is certainly marking out that spot in the great harvest field, where our labour is to begin,—where already it is almost ripe for the sickle. There was no spot in the whole world, where the apostles afterwards laboured, so needy as Jerusalem. There the work must begin. So, in no part of the whole world, is any class of heathens demanding your attention more than our slaves. It is true that the fathers of these slaves, natives of Africa, as the native inhabitants of Hindostan, are heathens, without the gospel, and without hope, and without a vision, must eternally perish. But all this is equally true of the millions of slaves in our own bounds, we have made them heathens, we have given them no bright civil law, and public opinion unites in declaring that they shall remain heathens. We owe them more than we owe any other class of heathens beyond our own continent. They live, indeed, in the midst of Bibles; but like the papists in the dark ages, we have made it a sealed book to

them. The slave-holder declares he shall not learn to read: we have robbed them of many, indeed all, the common comforts of life; heathens abroad may enjoy both; foreign heathen nations may enjoy their commerce, but we have made these heathens an article of commerce. Enriched with their spoils, you ask us to travel over their mangled bodies, and go and preach the gospel to other nations, not suffering any thing in comparison with that which our heathens endure. But our merciful Lord answers your request. Do not pass them by; begin there first. For "repentance and remission of sins, must be preached to all nations in my name, beginning at Jerusalem."

2. You must encounter all the difficulties in your way of preaching the gospel to these heathen at home. You are to begin at this Jerusalem. The eternal Son of God has already mounted his white horse to lead you to the battle. The Holy and eternal Spirit of God is waiting you,—Jehovah is tendering the holy angels to be your guardians. Like Jacob, you may call the spot from which you start to the place of your conflict, "Mahanaim," because of the hosts of God there ready to march with you to this great spiritual battle: and I can assure you that this mighty host with King Jesus at their head, will never take a moment's rest day nor night, nor ever sheath a sword, until the battle is over and the "victory won," among the slain will be found lying slavery and popery to rise no more. Popery traded in the bodies and souls of men, but they and their trade will perish together. When we pray for such a triumph, are we sincere when we are not using a single effort as instruments in the hand of Christ for accomplishing the work?

3. You are called to a great work in giving these heathens at home the gospel. People will discourage you, and tell you to go and labour among other heathens until God opens a gospel door to the slave. They will tell you what is true, that you are excluded from these heathens by the civil law, by the fact that these sinners are the property of their masters: many of the man-stealers are members of the church, and even gospel ministers, who guard them with assiduity, and look at every attempt you would make to enlighten them as an act of robbery: they look at any advance of knowledge as lessening the price of the slave, and indeed rendering them less profitable and more unsafe. Every act of soul and body must be for the master; they imagine that neither God nor man has any business with their slaves. Now all this has to be removed.

But, brethren, in this work of establishing a mission among these heathen, like the building of the walls of Jerusalem, much rubbish must first be removed, and the hearts of many fail, only looking at the work, Neh. iv. 10. We acknowledge the truth of the Latin adage, *hic labor est*. Here is work for you. Let us hold up to the master the sin of slavery, let him know the worth of his own salvation, and that of his slave. Let us call them together into judgment. Let us invite the master to listen but for one moment to the cries of the damned, to behold the weeping, the wailing and gnashing of teeth of those his avarice has thrust into hell. They have eternally perished for lack of knowledge he withheld. The immortal soul of the slave has no value but to make money for his master, and that money, when made, is refused by God: he hates robbery for burnt

offering. Here is a great gospel field to clear, and it is only an evidence of laziness and cowardice when you want to go off to some other field where there is less labour and difficulty and more safety.

4. In the way of duty difficulties will give way. When the first visitors of the sepulchre of Christ were on their way to it, with their sweet spices to anoint his body, they were aware of the guard set, and of a very great stone being laid upon the door of the sepulchre, they were only women. "Who shall roll away the stone?" was their inquiry when they were on their way to the sepulchre, although it appeared entirely impossible for them to have any access to his body, yet in the way of duty they travelled on to the spot, and when they came "the stone was rolled away," Mark xvi. 1—4. So let us move on in our work of giving the gospel to the slave, God will remove the stone of civil law, the wicked relations of master and slave, and every other difficulty will go out of the way upon God's command. Israel was to go through the Red Sea, to march through a wilderness producing neither meat nor drink, and at a moment when Jordan overflowed all its banks, to march through it. Your gospel efforts may look silly and trifling. They may be the scorn of the worldly-minded professor who refuses to give any of his money to God, and who will form every kind of excuse for withholding it. So I suppose when Joshua and the host of Israel walked daily for seven days round Jericho, they were the subject of the derision of every inhabitant of that city. Their sport was however short, and the triumph of Israel complete.

Never let any decree proceeding from the throne of iniquity deter you from your work of love; your leader is the Lord of hosts: "The Lord sitteth upon the flood, the Lord reigneth King, and ever shall." With this encouragement it is your duty to go to the pulpit, to the press, to a throne of grace, to the ballot-box, and to embrace every righteous opportunity of aiding the slave. You should give God no rest, the church no rest, nor the state any rest till every yoke is broken, and the millions of slaves stand up a numerous army for Christ.

Your course will be onward and triumphant. It is the cause of God. Perhaps no class of heathens have ever suffered so much. American slavery never had a parallel on earth, never was any class of mankind so completely deprived of liberty, no prospect in time, every thing gone for the master but life, and that not worth possessing. It is the life of a beast of burden entirely without the gospel. And yet, brethren, will you fold your hands together and ask for work in China, or Hindostan, than go. The heathen then will ask you to account for your zeal in converting heathens five thousand miles from home, and at home treading upon millions of heathens as valuable as those you went to convert. What can you say? Take the money, the men and labour you expend in going and labouring, bring it all to act on slavery, and you will soon clear a delightful field at home, and as sure as God exists this will be done. American slaves will yet sit every man of them "under his own vine and fig tree," and no master on earth to make him afraid. "The Lord reigneth, let the earth be glad."

The Scriptures in the hand of the Holy Spirit proved to be the Instrument of Regeneration.

THE doctrine which has sprung up among us, that the Holy Spirit regenerates the souls of adults without means *prior* to the operation of the word, is of such dangerous tendency, that it must be effectually refuted. That the Scriptures of truth are the means ordinarily employed by the Spirit in the regeneration of his people, is one of those doctrines which Zion's King has commanded us to believe and maintain, and which we shall now attempt to demonstrate. It is not our intention to repeat the texts already quoted in the numbers of the Monitor for October and December, to which the reader is referred. Our Testimony, to which reference was made in the number for December, holds the following language: "The Spirit of God works by the word." "We testify against those, who, under pretence of magnifying the work of the Spirit, despise and neglect the word, by which he works in *renewing* and *calling* sinners, and in preparing believers for the inheritance of the saints in light."* Regeneration, then, includes among other things the following:

1. *A saving conviction of sin.*—This conviction is a work of the Spirit. "He will convince the world of sin, because they believe not on me," John xvi. 8, 9. Yet the apostle ascribes it to the word. "I had not *known* sin except the law had said, Thou shalt not covet." Consequently the word must be the instrument.

2. *A despair of help in ourselves,*—and a total renunciation of all creature merit as the ground of acceptance with God. This is a work of the Spirit. "He shall convince of sin." Yet the apostle ascribes it to the word. "I was alive without the law; but when the COMMANDMENT came, sin revived and I died." Consequently the word must be the instrument.

3. *A saving knowledge of Christ.*—"This is eternal life, that they might know Jesus Christ, whom thou hast sent," xvii. 3—11. This is a work of the Spirit. "He shall testify of me," John xv. 26. "He shall glorify me, for he shall receive of mine, and show it unto you." xvi. 14. "Search the Scriptures, they testify of me," v. 39. Consequently the word must be the instrument.

4. *Saving faith.*—"By grace are ye saved through faith." Faith is a work of the Spirit, the grace of which is implanted in regeneration. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced," &c., Zech. xii. 10. "Faith cometh by HEARING, and hearing by the word of God." Rom. x. 17. Consequently the word must be the instrument.

5. *A renewal of the will.*—"Thy people shall be willing in the day of thy power," Ps. cx. 3. And this is introduced as the effect produced by sending the gospel out of Zion, called in the second verse the ROD of Christ's power. "I will put my LAW in their inward parts and write it in their hearts, and will be their God, and they shall be my people, they shall all know me," Jer. xxxi. 33, 34. "They shall say, Thou art my God," Hosea ii. 23. "Teach me to do thy will, for thou art my God; thy Spirit is good," Ps. cxlii. 10. "This is the will of God, even your sanctification," 1 Thess. iv. 3.

* Edition of 1839, p. 143.

The Spirit then teaches the will of God and enables us to perform it. The word also teaches the will of God. Consequently the word must be the instrument. Again, it is the writing the word upon the heart that induces us to *choose* God; saying, "Thou art my God."

6. *A new moral nature.*—"Partakers of the divine nature," 2 Pet. i. 4. "A new heart will I give you," Ezek. xxxvi. 26. This is the work of the Spirit, John iii. 5. And it is explicitly ascribed to the instrumentality of the word, James i. 18, and elsewhere. Again we are said to be saved through sanctification of the Spirit, and belief of the truth, 2 Thess. ii. 13. Paul is sent to the gentiles "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified, by faith that is in me," Acts xxvi. 18. How did Paul accomplish this great work, which includes regeneration? Certainly, only as an instrument, by the instrumentality of the gospel which he promulgated.

Thus it has been demonstrated not only beyond reasonable doubt, but beyond the cavil of any who receive the Scriptures as a rule of faith, that they are the means used by the Holy Spirit for our regeneration. May we not hope then that the error of *Inquiro*, and other kindred errors advanced by him in connexion with this, will be promptly renounced as publicly as they have been taught? His views of the will, and of the agency of the sinner, cannot be certainly known from his articles in the Monitor. He appears erroneous on both these points, and should explain.

We would caution young persons not to receive upon trust the sentiments of some who are called old school divines. The doctrine of *Inquiro* has been taught by Dr. Wilson of Cincinnati, in his controversy with new school men, and if we mistake not, by Dr. Wood of Andover; but we have as little confidence in their sentiments as in those held by Beecher and Barnes. Their views, as we have seen, are as unscriptural as those of their opponents.

The Christian Magazine.

THE following extract is from the Christian Magazine, published at Geneva, New York, and edited by the Rev. John F. M'Laren of the Associate Reformed Synod of New York.

"The subscription list, at present, if seven-eighths were paid promptly, would meet the expenses of the publication, and afford a fair remuneration to the editor.

In view of these facts, we have concluded to suspend the publication. If, between this time and the first of February, we shall be able to obtain,

1. The payment of a tolerable proportion of the arrears now due:
2. An increase of the subscription list to the number of two hundred.

3. Assurances of aid in original articles;—

We shall, Providence permitting, resume the publication.

If these objects be not attained, we cannot go on. We leave the subject before the church, to be disposed of as it shall deem proper, praying that the Lord may prosper the cause that is his own, and

succeed, with his blessing, every effort for the maintenance of his truth."

It is to be regretted that such *apathy* exists in relation to the maintenance of sound religious publications. The last and tenth volume of this Magazine, is decidedly the best that has been published. It seems that support is withdrawn just at that point when *experience* and hard labour have qualified the editor for usefulness to the church in that capacity. It will argue unfavourably of that body should they permit this work to die at present. But our own circumstances are not very dissimilar to those of the editor of the Christian Magazine. Very few editors of religious periodicals at the present day are remunerated either in money or good-will for their labour and care and responsibility. If any should envy them, it must be through ignorance of their true condition. It is now eighteen years since the present editor of the Monitor conceived the plan of a periodical devoted to the interests of the Associate Church. The burden of its publication during the whole of this period, with the exception of three years, has rested on himself. Nor has he received for his labour at the rate of three cents an hour for the time actually devoted to it. It is the first periodical in this country devoted to the interests of our church. Since its commencement, the church, notwithstanding much opposition, and many contests, has more than doubled in numbers.

Our object in noticing this matter at present is to say that one or two hundred new subscribers to commence with the next volume is necessary to ensure its farther success. ONE new subscriber from each congregation would accomplish what is required; but we have to complain of some of our brethren in the ministry, with large congregations, who do nothing for the work, although its pages are open to them to give their views on any subject they may judge interesting or useful, or to rebut any thing they may deem erroneous. This is wrong, especially as many others are constantly making sacrifices to sustain it. It rests with the church to say, whether she will have such a work or not.

Extract of a Letter to the Editor.

Duncan's Creek P. O. Rutherford Co., N. C., December 2nd., 1841.

"I see no prospect of any Associate preaching in these parts." I requested the Rev. Mr. Kendall to try at the meeting of Synod. I notice it was mentioned, but see none appointed to Carolina. There is no danger in western Carolina, there are but few slaves among us, and if slave-holders were to make any stir the other party is too strong. They would have no chance. Our situation is deplorable. Remember us at a *throne of grace*."

Sabbath-breaking by Railways.

THE London and Birmingham Railway Company which countenance the habitual breach of the holy Sabbath, have by way of compromise with the religious public, established a school and built a

chapel at one of their stations for the use of those in their employ. The *London Record* in alluding to this, utters the following indignant expostulation, the republication of which may not be amiss on this side of the Atlantic.

"Now we wish to say to the Directors and members of the Birmingham Railway, and especially to Mr. George Glyn, their Chairman (on whom an awful weight of responsibility rests,) that such attempts to soften down their open and stated rebellion against God, by continuing their six days' work on his holy day, can be esteemed no other than an insult offered to the Almighty. And we declare on the authority of the word of God, which cannot fail, ("for heaven and earth shall pass away, but His words shall not pass away,") that however they may be deceived by a love of filthy lucre, and however cheered forward by a world which serves God only when it suits its purpose, that they must every one of them give an account to God for this wilful, indefensible, and most flagrant breach of one of his most holy and merciful commandments—for all the evil consequences, temporal and eternal, by which their wicked example is accompanied, and for the ruin they are bringing on the principles and prospects of their workmen and dependents.

"Throughout all generations, it has been one of the most striking features of the conduct of evil and worldly men to serve God up to the point that was consistent with their convenience and interest, and at *this* point to break off and serve themselves. From the murderous Herod who heard John the Baptist 'gladly,' and at his instigation 'did many things,' (in the style of these performances of the Railway Company,) till he fancied it best suited his convenience to murder him—from this murderer, we say, upwards unto the antediluvian world, and downward to the present day, this has been one of the most striking and mournful characteristics of men, who were too timid to cast off God altogether, and yet too much enchained by their lusts, of one kind or other, simply to obey God's plain commandments.

"And yet it might have been thought *a priori*, that whatever commandment was doomed to be trampled under foot by foolish men, this *fourth* commandment, standing in one marked, peculiar manner, at the head of all the commandments, and involving in its breach the abandonment equally of the first and second tables of the sacred Decalogue, might have induced at least outward respect and obedience. We allude, of course, to the fact, that, far from this commandment having any Jewish origin, as some ignorant persons imagine, and who accordingly call a scriptural regard of the Lord's day a Jewetical observance of it, that it is the first and only commandment annunciated within the first forty verses of the sacred record, and was imposed, in mercy, even upon our first parents in their state of uprightness and innocence. All God's commandments are commandments of mercy. Why is it that we are not a world of happy creatures? Simply because we do not obey them. But this command of resting one day in seven from our usual work, is a commandment of such especial mercy, and is so indispensable for our good, not only religiously, but also morally and physically, and this even before the fall, that we *have it recorded* that it was *annunciated* at the

period of the creation, which is not the case in respect of any other of the commandments whatever!

"And what are these railway Directors doing? They are apparently without shame, without excuse, without necessity, merely for filthy lucre's sake, trampling this blessed command of the Almighty, so given, statedly under their feet; obliging hundreds, nay, thousands of their engineers, guards, drivers, porters, purveyors, statedly to break the Sabbath; opening up far wider vents than ever, by which the irreligion and profligacy of the cities are poured over the rural districts of the country, and are now in truth (with the owners of the pleasure steam vessels,) the chief panderers to the drunkenness, the seductions, and all descriptions of immorality, which through their instrumentality, keep higher holiday on God's sacred day than during all the week besides. And these men to talk of their chaplains, and religious schools, and places for Divine worship, and to have their conduct commended and held up for the imitation of the country! It is a smoke in the nose. It is a mean hypocrisy that deserves stripes. It is a thief boasting of his almsgiving. It is Herod doing 'his many things' at the bidding of John the Baptist, whom he had immured in a dungeon.

"We beseech the men of principle still connected with these railways to be bestirring themselves. Of course, they can only remain members of them in the expectation of doing away with the wickedness. But surely their expectation must be *ever* operative. It must be practical and effective. Men are not only sinning at the instigation of the railway, who otherwise would not so sin, but they are being called away to the bar of God to answer for this sin committed under the command of the companies, and for which their Chairman and Directors and entire members will be called ere long to answer.

"Laugh at this, ye men of the world, if you choose, or if you dare! But it is TRUTH. We challenge any or all of you, to prove in these columns, that it is not TRUTH. And if it be TRUTH, and if the commandments of God are not a jest, and if eternity be not a fable, and if God's existence is not a lie, and if he has annunciated that 'he is not mocked,' will you calmly consider and answer us, what is your position with reference to this thing?"

Strange Assumption.

WE were not a little amused at the critical folly, and the Irish blunder of the following sentence from the Catholic Herald. It seems to be no longer a reproach to call the followers of the Pope Romanists. Thus says the Herald:

"But why, then, some may ask, should the Catholic Church be called the Roman Catholic or the Church of Rome? They who pretend to make the Scriptures their only rule of faith, should surely know that the Saviour was foretold to be the 'expectation of the Gentiles.' Gen. xlix. 10;—that 'in him all the tribes of the earth should be blessed, and that all the nations should magnify him.' Ps. lxii. 17. Now, it was just at the time that Rome was the acknowledged Mistress of all the nations, that the Jews made over

their long foretold and expected Christ to the representative of the Romans, Pontius Pilate. The Jews then resigned their Messiah to the Romans, and with Him their religion, which necessarily followed him, the God whom, through it, they worshipped—'Away with him, away with him,' they exclaimed, 'crucify him, crucify him.' They henceforth ceased to be His people, who were His people, and they who were not His people, became His people. Hosea, ii. 24. Rome then was destined to be what Jerusalem had hitherto been, the capital of the people of God; and the Jewish temple, now abandoned by its divinity, was doomed to destruction."

If this be a correct statement, and Rome took possession of the Saviour when renounced by the Jews, they cannot escape from the strange assumption also, that the first thing they did with him, was to *crucify him*. "Pilate gave sentence that it should be as they required." Rome crucified the Saviour then, and what has Rome done ever since, but crucify him afresh every day? Truly Pontius Pilate was a fair and competent representative of Anti-Christian Rome.—*Ep. Rec.*

CORRECTION.—In the Number for November 1841, p. 272, we say the Presbytery "merely condemned" Mr. Heron's conduct for attending on the ministry of one of the excised brethren. We now learn from a member of that Presbytery, that our information was not altogether correct. "Presbytery not only condemned his conduct, but also warned him and all others that such conduct would not be tolerated hereafter." An appeal was taken by some members of the Court, which if prosecuted, will bring the case before the Synod. This correction is inserted merely to give the reader the facts, and with no other object. Our first information was that no appeal had been taken.

TO CORRESPONDENTS.—Mr. Miller's Second Letter did not reach us in season for the present number. It will appear in the next. The articles of "Parepidemos" must lie by at present for the want of room. We mentioned some time since that we had received some manuscript sermons, by the late Rev. James Kennedy, and Rev. Andrew Isaac. We have attempted in vain to transcribe these sermons. They were evidently written merely for their own use, and in so small and cramped a hand, that it is exceedingly difficult to decipher them; and it is impossible for us to command the time necessary for such an undertaking; besides, we could not do them justice were the attempt made, as many words and sentences must necessarily be supplied by the transcriber for the press. It might, however, subserve the cause of truth and piety if some competent person could be induced to write out these sermons in a fair legible hand.

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RECEIPTS BY MAIL, FROM THE 10TH OF SEPTEMBER, TO THE 31st OF DECEMBER, 1841.

Wm. McMinna, - - - - -	\$ 2 00	John McClelland, Nov. 2, - - -	\$ 6 00
E. Law, Annaquasook, - - - - -	2 00	Thomas Crawford, Xenia, - - -	1 00
James C. Templeton, - - - - -	3 00	Thomas Stinson, - - - - -	6 00
R. White, - - - - -	3 00	Rev. C. Smith, - - - - -	2 00
John McClelland, New York, -		Rev. James Wallace, - - - - -	5 00
September 28, - - - - -	6 00	Rev. Dr. Beveridge, - - - - -	6 00

From Mr. George Kerr, Tuscaloosa, Ala. Twenty Dollars, for Books.

AGENTS.—In addition to the ministers and itinerating preachers of good standing in the Associate Church, who are requested to receive subscriptions and money, and give receipts, the following persons are authorized to act as special agents:

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David Christy, the General Agent of the *Calvinistic Book Concern*, expects to visit the congregations of the Associate Church, in connexion with the other denominations interested, to make arrangements for the supply of the publications of the Board, and has also proposed to aid in extending the circulation of the *Monitor*. He is an authorized agent for the *Monitor*, and his visit will afford the opportunity to many of furnishing themselves with our periodical.

PROPOSALS for publishing the first part of Dr. Gill's Reply to Whittier, which is perfect in itself and was originally published in a separate volume: together with an Introductory Essay, explanatory of the *Gospel Offer*, by C. WHEELER. Although Dr. Gill's Refutation of Arminianism is entirely satisfactory, yet his views of the *Gospel Offer* are very obscure: to correct this defect in the work is the design of the Introductory Essay. Only five hundred copies will be printed. Persons sending in their orders in season can have the work delivered to them at Albany, Pittsburgh, and Xenia, Ohio, on or before the next meeting of Synod. The work, neatly bound in muslin, can be supplied at fifty cents a copy, or twelve copies for \$5 00, to be sent to subscribers in such manner as they may direct; or, in pamphlet form with stiff covers, at thirty-seven and a-half cents a copy, or seventeen copies for \$5 00.